

## Prayer

Oh, Father  
My lies have made enemies  
Of those who trusted me  
Though it is not of these  
I seek forgiveness;  
You alone are my judge.  
Have mercy on me, Father  
For I have fallen short.  
Why have I done this?  
I have constructed a web  
and entangled my

own self in it.  
Now my tongue is tied  
And my spirit smothers  
In the blackness of smut.  
It is not my way, Father.  
It is not Your way.  
Have mercy on me, Father  
And release me from  
this burden I have  
brought upon myself.  
I sought to have recompense  
For their unfair accusations  
against me —  
My pride would not be stilled.

A lie is never right.  
Now they despise me.  
I see no reason to confess  
my sins  
To other men — who are  
the same.  
You are my judge.  
Forgive me, Father.  
Yet I desire to have  
peace with them.  
What must I do, Father?  
You have set us down  
in the world of Mammon  
I live among him

and his, disguised  
as lights.  
I fear him with the  
kind of fear which  
has no reality.  
Yet my fear of You I  
show not.  
I know these things  
When I choose to think.  
Choice is difficult  
within itself.  
See, Father, as Jesus  
said: My spirit is  
willing, yet my flesh

is weak.  
So many parts of a man  
They struggle against  
one another.  
I have given myself  
to the darkness.  
I am sick in the spirit,  
Father, like a junkie  
without junk —  
I have indulged in  
the darkness.  
Lift up my spirit, Father  
And my flesh will follow.  
Do not let me be misled.

I am unworthy  
And yet my Father hears  
my voice.  
He would not deny me  
The things I have need  
of in the spirit.  
Show me what I must  
do, Father.  
So that I may have peace.  
I struggle against myself.  
I hide my face from  
Your glory.  
Draw near me.  
—Rokki Leigh Reeves

## Hurricane Juan blasts Louisiana

By Marv Knox

ALEXANDRIA, La. (BP) — Hurricane Juan blasted South Louisiana for five days in late October, claiming seven lives and wreaking \$1 billion in damages.

Juan — an unprecedented third hurricane to attack Louisiana's coast in one season — dumped water into at least 11 Baptist churches. Baptist neighbors responded to the storm by sending five disaster relief vans to the flooded areas. Two Louisiana vans were sent from Alexandria in the central part of the state. Baptists in Arkansas, Tennessee, and Texas also sent vans.

Southern Baptist disaster relief efforts are being directed by Cameron Byler, disaster relief coordinator for the SBC Brotherhood Commission; John Winters, Louisiana Baptist men and boys department director, and Cal Jones, Winters' assistant.

The vans and Baptist volunteers operating them are being used to prepare food for persons flooded out of their homes as well as volunteers working to repair damaged levees. The Red Cross is providing food, and Red Cross and Salvation Army volunteers are helping to distribute it.

In addition to the large-scale efforts, local Baptists in Adolphe Stagg and Atchafalaya Baptist Associations are helping their neighbors with food preparation, reported Arthur Achord,

director of missions.

Volunteers from undamaged churches in those associations also have been paired with sister churches which have been flooded, Achord said. The volunteers are assisting in cleanup and renovation.

Three damaged churches are affiliated with the Baptist Association of Greater New Orleans, in the southeastern portion of the state. Eight churches are in the Adolphe Stagg and Atchafalaya associations, southwest and west of New Orleans.

Although flooding and high winds attacked other parts of South Louisiana, directors of missions from those areas report no damage to Baptist churches.

Louisiana's Governor Edwin Edwards said as many as 100,000 homes were flooded by Juan. Property damage — including crops, homes and other buildings, and oil and farm equipment — is estimated at \$1 billion.

Earlier this year, hurricanes Danny and Elena lashed the Louisiana coast, but they did not damage churches.

Information for this report was gathered by Oscar Hoffmeyer Jr., director of public relations for the Louisiana Baptist Convention and Lacy Thompson and Marv Knox of the Louisiana Baptist Message.

## Texas disaster unit moves to field again

By Ken Camp

DALLAS (BP) — Less than three weeks after its return from Mexico City where more than 150,000 meals were served to earthquake victims, the Texas Baptist Disaster Relief mobile unit and a crew of nine trained volunteers travelled to New Orleans to aid the victims of Hurricane Juan.

The unit and team were requested Oct. 30 by the Red Cross, which is coordinating disaster relief operations in south Louisiana, the Southern Baptist Brotherhood Commission and the Louisiana Baptist Convention.

The mobile unit with its portable field kitchen will be used to feed thousands who have been forced from their homes in the New Orleans area. Early reports from south Louisiana

estimated \$1 billion damages with at least 50,000 residences damaged by flooding.

On-site director for the Texas team is Charlie Moore of Richardson Heights Baptist Church, Richardson, who was part of the relief effort in Mexico City. Larry Peitz of First Baptist Church, Plano, and Bob Gilley of Lake Palestine Baptist Church, Bullard — two other veterans of the Mexico relief effort — also were among the team travelling to Louisiana.

The disaster relief mobile unit is an 18-wheel tractor-trailer rig equipped with a portable field kitchen capable of feeding up to 10,000 people a day.

Ken Camp writes for Texas Baptists.

## The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, November 7, 1985

Published Since 1877



### Bibles bought for people search

NASHVILLE — Almost seven million copies of *Good News America New Testaments* and gospel portions were purchased by churches at cost from Holman Bible Publishers for distribution in the nationwide People Search Oct. 20. Tommy

and Theresa Rodgers (foreground), members of West Hills Baptist Church here, were among the teams from their church. Photo by S. P. Haywood

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee

# Editorials . . . . . by don mcgregor

## Convention perspectives

Next week, as all who read these lines would know, is the annual Mississippi Baptist Convention.

Though it is an expression commonly used, one would not say annual convention meeting. The convention is a meeting.

It will be an important meeting, as all are important. The Mississippi Baptist Convention is a vital link in the Southern Baptist voluntary system of doing things.

As we are preparing for this vital annual meeting, we must remember that there are no levels in Southern Baptist life. There are elements in the chain of operations, but none is above another.

The church, the association, the state convention, and the Southern Baptist Convention are all kindred elements of the chain; but the entire operation is controlled by the individual member as he voices his opinions and votes his convictions.

And one of the more important elements of the annual convention is the adoption of a budget. The Mississippi Baptist Convention Board will be proposing a budget of \$18,550,000 for 1986. Budgets generally are passed with little effort and discussion, and that is all right as long as every one agrees with the details of the budget and would feel comfortable in supporting it. Budgets are vitally important elements of our work because they represent our response to the Great Commission. And the budget that we will be considering will be the largest ever proposed for the Mississippi Baptist Convention. So that is important.

President Charles Pickering will have served two years, and he will not

be eligible for re-election. A new president will be elected, and that is an important post.

The messages this year will be worth the effort to get to the convention. This is the case every year, of course, and this one is no exception. Roy Myers, pastor of Rocky Creek Church in George County will preach the convention sermon. The annual president's address, of course, will be delivered by Pickering.

Among the other outstanding speakers the Bible Treasure speaker is notable. He is Joel Gregory, who has addressed the evangelism conference in Mississippi. Gregory is pastor of Travis Avenue Church in Fort Worth. The closing speaker will be D. L. Lowrie, who was here last year as the Bible Treasure speaker. He is replacing Charles Stanley, president of the Southern Baptist Convention, who had to cancel due to health reasons. Lowrie is pastor of First Church, Lubbock, Texas.

Two Houston pastors will be here. John Bisagno, pastor of First Church, Houston, will speak Wednesday morning; and Ed Young, pastor of Second Church, Houston, will speak Tuesday evening. Bill Tanner, president of the Home Mission Board, also will speak on Tuesday evening. Perry Sanders, pastor of First Church, Lafayette, La., will speak Tuesday morning.

Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, will deliver an address on Monday evening.

A historical play also will be

presented Monday evening in commemoration of the 150th anniversary of the Mississippi Baptist Convention and the 100th anniversary of the Convention Board.

Choirs will be at the convention from First Church, Laurel; Rocky Creek Church; and Broadmoor Church, Jackson. The choirs of Mississippi Baptist colleges will combine to sing on Tuesday evening, and the Mississippi Singing Churchmen will sing Monday evening. Additional special music will be presented by Tommy Randall, W. C. Rainey, and Martha Bacon.

An interesting addition to the convention picture this year is a pastors' conference sponsored by Van Winkle Church, Jackson. It will be remembered that two years ago there was a motion to establish a pastors' conference, but it was set aside in favor of a committee appointed to consider establishing such a conference. Last year the committee reported its conclusion that there didn't need to be a pastors' conference but that convention programs and evangelism conference programs did need to be more evangelistic in nature. This the program planners have tried to accomplish, they say.

A pastors' conference has been initiated anyway. The first thought is that it flies in the face of last year's action by the convention; but before making such judgment, remember that the conventions and the churches are independent of each other. This conference is being sponsored by a church and has nothing to do with the



convention. It would seem that the reason for the establishment of such a conference is a lack of appreciation for what is being offered at the convention, even though the list recited above contains some of the finest speakers in Southern Baptist ranks and would seem to fill the request for more evangelistic speakers. Yet the church has every right to have any kind of a meeting it wants to.

Another interesting addition to the convention picture is a newspaper called the *Mississippi Baptist Messenger*. While there is no indication as to who is publishing it, there is again no reason that a person should not publish such a paper if he felt like it and had the money.

So while it seems that there are cir-

cumstances that are out of the ordinary being brought to bear on Mississippi Baptist life at this time, perhaps this is not a time that overreaction is called for. If the new elements that have been provided are good for us, they will survive. If they are not, they will not survive.

Rather than becoming excited, let's wait and see what happens.

This does not mean that the *Baptist Record* is in agreement or not in agreement with the concept of publishing such a paper or having a pastors' conference. It simply means that in Baptist life there is no one to say that these things cannot be done, and the judgments concerning their values will be made with time.

## Guest opinion . . .

# A lesson in sacrificial giving from Paul

By Jerry Vardaman

The early Christians of Antioch in Syria present a worthy example for Mississippi Baptists. These early Christians, guided by the Spirit of Christ, were generous in their missionary giving in spite of heavy burdens which they had to bear due to natural calamities which had recently befallen them. They were generous, also, in spite of theological differences which could have arisen between these Christians of Antioch and their Jewish fellow-believers.

In Acts 11:27 ff. we read of a drought which hit most of the Roman world (certainly in the East) just after Caligula (A.D. 37-41) was Emperor. The Christians of Antioch, warned by Agabus the prophet that their brothers in Judea were faced with death by starvation if they did not receive outside help, acted decisively and generously. They raised money among their membership to meet this threat of starvation and sent these necessary funds by the hands of Barnabas and Paul to their poor and needy fellow Christians in Judea.

As far as can be determined by the ancient literary sources, almost every year of Claudius' reign (A.D. 41-54)

was marked by widespread droughts, so that A.D. 40/41 seems to be as logical a guess as any for the year of Agabus' prophecy to be made.

Did the famine last for several years? Paul and Barnabas seem to have stayed in Jerusalem until after the death of Agrippa I (Acts 12:25), which took place in A.D. 44 or 45 (Acts 12:23). Thus, it should not startle us if in the future we learn that the church at Antioch sent more than one offering to Jerusalem to be distributed by Paul and Barnabas. Later we see Paul bringing other gifts to the needy saints in Judea from the Gentile churches, in accord with the request of the leaders of the Jerusalem church that Paul was to remember the poor (see Gal. 2:10; cf. I Cor. 16:1; II Cor. 9:1-15; Acts 20:35; 24:17, etc.).

The commandment of Christian giving was taught by Jesus himself (Acts 20:35), approved by the apostles, and steadfastly followed by early Christians. For churches to shrink back from this great missionary task is to depart from the very Spirit of Jesus. Antioch had more physical advantages than Jerusalem.

A great river (the Orontes) flowed through the city and enabled people there to irrigate crops, whether local rainfall took place or not. These Christians of Antioch showed their gratitude for their advantages by sharing their wealth with the less fortunate Christians of Judea in this time of famine which then assaulted the world.

**1. Burdens of the Christians at Antioch** — Yet all was not bright and prosperous at Antioch. Giving must have occasioned real sacrifice for the Christians there. Usually giving represents a sacrifice for church members today, just as it did in the ancient world. Some farmers at Antioch would not be located on the Orontes, and rainfall must have been only scattered at best for the average farmer in the time under discussion. More importantly, we know that Antioch about this time had suffered another type of calamity which must have strained the resources of all of its citizens to the utmost. Malalas (245) tells us:

In the first year of the reign of Caligula

Antioch the great was struck at the

break of day by an earthquake, on the 23rd of Dystros, which is also called March (= April 9 A.D. 37); this was the second catastrophe of this type since the end of the Macedonian dynasty. A part of Daphne (= a nearby village) was also damaged. The Emperor (= Caligula) gave a large contribution to the city and to those who live there. (Translated by the author)

It must have required many years of rebuilding to bring order out of the chaos which prevailed in Antioch after its earthquake, just as it will in Mexico City following its experience in this respect in the fall of 1985. Repair work was likely still going on in Antioch when the famine followed the earthquake, back to back (cf. Malalas, 246).

Most churches can spend every dollar which comes into their coffers on local projects. But this is not the example of Christ. We are to be as sensitive to human needs as a Richter scale detector is to an earthquake. In spots where starvation prevails today, (Continued on page 4)

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Volume 109 Number 39

# The Baptist Record

## Mexico City sets goal for 50 new churches

By Judy Garrett

MEXICO CITY (BP) — Amid the rubble of two major earthquakes, Mexico City Baptists have launched a project challenging every Baptist church in the city to organize a new church during the next year.

The "September 19th Project" — named for the date of the first of two earthquakes which struck Mexico City — emerged as Baptists recognized the many new opportunities for ministry beyond immediate earthquake relief work.

"We don't know if we'll start 40 churches or 60 churches, and we don't know if we'll see a bunch of them organized in the very month of the anniversary of the earthquake, or whether some will organize in nine months and others in a year and a half," said Southern Baptist representative Craig Johnson, urban missions director for the National Baptist Convention of Mexico. "We're not going to impose on them some kind of artificial deadline."

But Johnson said he hopes Mexico City's 55 Baptist churches will see the project not just as something to start, "but as something to finish as well. We have faith that God is going to start the churches. We hope the number will be at least 50. He may be planning on many more."

Johnson, of Forest Park, Ga., designed the project proposal with Raul Castellanos, a Mexican Baptist layman and treasurer of the Baptist convention. The convention's executive committee quickly approved the plan. It fits in with Mexican Baptists' national goal of growing to 2,000 churches by the year 2000. There were 556 churches at the end of 1984.

Mexican Baptists already were aiming to start 100 churches nationwide by the end of 1986. In light of the many needs and opportunities created by the earthquakes, the even more ambitious goal of 50 new churches in Mexico City alone is seen as realistic.

Mexico City pastors met for a project kick-off breakfast Oct. 12, the morning after Southern Baptist representative James Philpot was shot and killed following a traffic accident. Johnson considered canceling the breakfast after hearing of the shooting, but several Mexican pastors urged him to go ahead with the meeting.

According to Johnson, the whole tone of the meeting was conditioned by Philpot's death. Many arrived for breakfast not knowing of the tragedy, but as they became aware of it, "God took hold of the meeting and gave a real spirit of solidarity," he said. "Everyone sensed that God had placed them in a very special hour in history and that one of God's special servants had given his life for the Christian cause in Mexico."

Responding to challenges from several Mexican Baptist leaders, 40

(Continued on page 5)

## Foreign Board appoints three Mississippi couples

Three couples with Mississippi connections were among 40 people named missionaries by the Foreign Mission Board Oct. 8 at Derbyshire Baptist Church, Richmond, Va. They were Dennis and Sherrie Meilstrup, Freeling and Betty Clower, and Stephen and Vidonia Smith.

### Meilstrups

The Meilstrups will work in Argentina, where he will be a music consultant and she will be a church and home worker. He is associate pastor of music and youth at Superior Avenue Baptist Church, Bogalusa, La.

Born in South Bend, Ind., Meilstrup is the son of the late Henry H. Meilstrup and the late Nina Wiseman. He is the stepson of the late O. G. Wiseman. While growing up he also

lived in Orlando and considers that city his hometown. He considers Lockhart Baptist Church, Orlando, his home church.

He received the bachelor of music in education degree from Mississippi College, and the master of church music degree from Southwestern Seminary, Fort Worth, Texas. He also attended the University of Florida, Gainesville.

He has served as minister of music and youth at First Church, Rolling Fork, Miss.; Flora (Miss.) Baptist Church; Alta Mere Church, Fort Worth; First Church, Pell City, Ala.; Morningview Church, Montgomery, Ala.; and Petal Harvey Church, Petal, Miss.

He also has been a Home Mission

Board summer missionary in Tennessee, and a Foreign Mission Board volunteer in Zimbabwe. Before going to Zimbabwe, he served as associate pastor of music and youth at Superior Avenue Church, the position he now holds.

Born in Meridian, Miss., Mrs. Meilstrup, the former Sherrie Walker, is the daughter of Mr. and Mrs. James Walker of that city. Her father is a retired Southern Baptist pastor. While growing up she also lived in Philadelphia, DeKalb and Flora, Miss. She considers Flora her hometown and Flora Baptist Church her home church.

She received the bachelor of science in education degree from Mississippi

(Continued on page 5)



Clowers



Meilstrups



Smiths

## Pageant will show sample of history

A special feature of the Mississippi Baptist Convention, Nov. 11-13, in Jackson, will be "A People of God," a pageant commissioned by the Order of Business Committee.

The pageant, written by Everett Robertson, drama specialist with the Baptist Sunday School Board in Nashville, is a 30 minute drama depicting a sample of Mississippi Baptists' rich history. This convention is the 150th annual meeting for Mississippi Baptists, who trace their convention's beginnings to 1836.

Bill Lytal and Stan Tucker of Mississippi College in Clinton are staging the presentation on the first evening of the convention, with MC students performing the work.

Theme for this year's convention, which takes place at First Baptist Church in Jackson, is "Let Us Go and Tell . . ." (II Kings 7:9). The convention begins at 1:30 Monday, Nov. 11, and concludes at 11:50 a.m., Wednesday.

Business sessions will include elec-



Pickering Myers

tion of a convention president. Charles Pickering of Laurel is completing his second one year term as president, which is the traditional maximum. There will be consideration by messengers of a 1986 Cooperative Program budget of \$18,550,000, and a report on the progress of the \$40 million endowment campaign for Mississippi College, William Carey College, Blue Mountain College, and the Baptist Children's Village.

In addition to the president's address by Pickering, the convention

(Continued on page 6)



1985-86 Brotherhood Commission officers are (left to right) James H. Smith, president and treasurer; Bill Summerlin, Gadsden, Ala., secretary; Les Albro, Jeffersonville, Ind., vice-chairman; and Norris Stampley, Jackson, Miss., chairman.

## Mississippian leads Brotherhood officers

MEMPHIS, Tenn. (BP) — In a combined meeting with state Brotherhood leaders in Memphis, Tenn., Oct. 23-25, trustees of the Southern Baptist Convention Brotherhood Commission elected new officers, voted to spend \$24,881 to improve the agency's shipping and mailing facilities, approved changes in Brotherhood materials effective in 1987, and heard reports on a wide range of Brotherhood activities.

Norris Stampley, a retired executive with the Mississippi Power and Light Company in Jackson, Miss., was elected chairman of the Memphis-based agency. Leslie Albro, an automotive dealership owner from Jeffersonville, Ind., was voted vice-chairman, and Bill Summerlin, a Gaston, Ala., hospital administrator, was elected secretary. Commission President James H. Smith was

(Continued on page 4)

## Riverside and Quitman vote to merge as North Delta

Riverside and Quitman associations are in the process of merging into one North Delta Baptist Association. This will involve the churches of Quitman, Coahoma, and Tunica counties.

Quitman Association in its annual associational meeting, voted for the merger. Then Riverside Association on Oct. 23, in its annual meeting, also approved the change.

The North Delta Baptist associational office will be located in Clarksdale. M. C. Johnson will continue to serve as director of missions.

# Mississippian leads Brotherhood officers

(Continued from page 3)

reelected treasurer.

In related sessions involving only state Brotherhood leadership, Cliff Satterwhite, associate director in the South Carolina Brotherhood department, was chosen co-convener. He succeeds Paul Harrell, director of the Mississippi Brotherhood Department.

The Brotherhood Commission will revamp its 6,000 square foot shipping and storage facility and add shrink-wrapping equipment which will automate the magazine mailing process.

Changes in the commission's monthly magazines for Royal Ambassadors were approved effective with October 1987 issues which will enable the agency to more finely focus the age level content.

The financial report revealed receipts exceeded disbursements by \$200,000 during the commission's fiscal year which closed Sept. 30, 1985.

Trustees approved a preliminary budget of \$3,136,500 for 1986-87.

They also heard Commission President Smith remind them the Brotherhood Commission is a service agency to all Southern Baptist churches and that he is convinced it can better serve all churches if he leads in a non-controversial manner.



## Amory Royal Ambassadors win honor chapter award

When Tri-State Camp-O-Ree was held Oct. 11-12, at Camp Cordova, Memphis, Tenn., Royal Ambassadors from First Church, Amory, won the Honor Chapter Award. The Camp-O-Ree was a gathering of over 650 Royal Ambassadors from Arkansas, Tennessee, and Mississippi. Seven Crusaders attended from Amory.

The purpose of the Camp-O-Ree was to help Royal Ambassador chapters encourage Christian ideals in "Ambassadors for Christ" through study, meaningful relationships, and Christian concern for others. The young men had the opportunity to meet and talk personally with missionaries from Asia, Africa, Middle East, Europe, South and North America.

In addition to meeting with missionaries, the young men were able to participate in campcraft competition, pinewood derby races, canoe races, archery rifle range, mission booths, Speak-Outs, and Bible drills.

For participating in the different events, points were awarded to in-

"I have pledged my personal support and that of the staff of this agency to cooperate fully with Southern Baptists' Peace Committee and to work with the committee any way we can," he said.

Smith described how God "is spectacularly opening opportunities for us to witness in the world. Through the tragedy of suffering such as the hunger problems of Africa, the disastrous earthquake in Mexico City and the hurricane-riddled coasts of our country, we have been given opportunity to minister and witness. Baptist laypeople are responding in a marvelous way."

In other action, Russell Griffin, director of the commission's children and youth department, reported on plans for the seventh National Pioneer Royal Ambassador Congress to be held in Memphis, Tenn., Aug. 4-7, 1986.

Reports also were given concerning a Brotherhood Enlargement Campaign, the Emerging Laity, Disaster Relief and National Prayer Plan, World Mission Conferences and the Fellowship of Baptist Men.

Following business sessions, Brotherhood Commission trustees, staff, state Brotherhood leaders and their spouses participated in a lay renewal weekend.



Paul Harrell (left), Brotherhood director for the Mississippi Baptist Convention and outgoing co-convener of state Brotherhood leaders throughout the Southern Baptist Convention, congratulates new co-convener, Cliff Satterwhite, associate Brotherhood director for South Carolina Baptists.

Satterwhite was elected by his peers during a joint meeting of state Brotherhood leaders and Brotherhood Commission trustees in Memphis, Tennessee, Oct. 23-25. In his co-convener role, Satterwhite will work with Brotherhood Commission President James H. Smith in planning and chairing meetings of state Brotherhood leaders and Commission staff.

# BR issues give taste of state Baptist history

Beginning in this week's issue of the **Baptist Record** is the first of two special pull-out sections, celebrating the 150th annual meeting of the Mississippi Baptist Convention which takes place next week in Jackson. The second section will be in the Nov. 14 issue.

These two sections were both produced by Tim Nicholas, **Baptist Record** associate editor. They are being bound together with a four color cover to make a permanent memento of this historic convention.

All subscribers will receive the pull-out sections and all messengers to the convention will receive a copy of the bound editions. Other bound editions will be available for sale during and after the convention, for \$5 each from the **Baptist Record** office.

Articles concerning the history of all Mississippi Baptist agencies and stories commissioned especially for the special edition are included. Turn to page seven of this week's issue for the beginning of a taste of Mississippi Baptist history.

## Nevadans elect McLeroy

WINNEMUCCA, Nev. (BP) — During its seventh annual meeting the Nevada Baptist Convention adopted a \$1,132,000 budget and elected Jim McLeroy, pastor of First Southern Baptist Church of Las Vegas, as president of the convention.

The convention was held in Winnemucca, Nev., and despite snowstorms, 137 messengers and almost 100 visitors attended the meeting. Many of the messengers had to drive through heavy snowfall — particularly in the mountain passes — enroute to the meeting.

The \$1.1 million 1986 budget reflects

## A lesson . . . from Paul

(Continued from page 2)

the church cannot turn a deaf ear. In places where earthquakes strike, the church must be alert to help. In places where the lost perish for lack of Gospel light, our missionaries are to go and proclaim. These Christians at Antioch did not beg off of the task of sharing with people who were then in greater need. They opened their hearts and pocketbooks to their fellow disciples in Jerusalem and thus saved many lives.

2. Theological Differences between Antioch and Jerusalem — We note in Acts (15:1 ff.) that some Jerusalem believers differed with believers in Antioch about the terms of Christian salvation. The believers in Jerusalem needed to remember that the very lives of many of their friends were bound up with the gifts which the church at Antioch had given. In any case, the church at Antioch did not withhold its missionary funds due to its theological differences with the Jerusalem believers. Think how preposterous it would have been for a Christian believer of Antioch to have reasoned like the following:

"I do not like that seminary professor that Paul had named Gamaliel, so I will not give to the cooperative funds going there to Jerusalem."

"They study Hebrew there at Jerusalem, so I will keep my money here in Antioch. They are snobbish and just too educated for me."

"Simon Peter, leader of the Jerusalem church, gave us an affront when he came to Antioch. At one time he ate with us then withdrew from our fellowship (see Gal. 2:12). I will not send anything to that church at Jerusalem since I am nursing a grudge against them."

an anticipated Cooperative Program income of \$325,000, down from \$390,000 projected in the 1985 budget. Currently, the convention is running 15 to 18 percent behind in anticipated revenues, and the trimmed back estimates are in keeping with current revenues. The \$325,000 will come from the 70 churches and 70 missions affiliated with the NBC; the remainder will come from the SBC Home Mission Board and Baptist Sunday School Board.

The convention voted to increase world missions giving from 21 to 22 percent — to \$71,500.



# Foreign Board appoints Mississippi couples

(Continued from page 3)

College. She has been a teacher in Fort Worth, Pell City, and Petal. She also served with her husband as a Home Mission Board summer missionary in Tennessee, and a Foreign Mission Board volunteer in Zimbabwe.

The Meilstrups have three children: Duane Shannon, born in 1972; Devin James, 1975; and Deron Kyle, 1979.

#### Clowers

The Clowers will work in Nigeria, where he will be a secondary teacher and she will be church and home worker. He has recently been an admissions counselor at Wayland Baptist University, Plainview, Texas. He now attends Southwestern Seminary, Fort Worth, Tex. They are members of First Church, Cleburne, Tex.

Born in Abilene, Tex., Clower is the son of retired Air Force Col. Freeling H. Clower of Philadelphia, Miss., and the late Mrs. Geraldine Clower, formerly of Duncanville, Texas. While growing up he also lived in Battle Creek, Mich.; Sumter, S.C.; and Columbus, Ohio. He considers Philadelphia his hometown and First Baptist Church, Plainview, his home church.

He received the bachelor of science degree from the College of the Ozarks, Clarksville, Ark., and the master of education degree from Valdosta (Ga.) State College.

He has been a teacher, a coordinator of vocational and academic education, and an assistant personnel

manager for a manufacturer in Moultrie, Ga. He has been an employee relations supervisor in Philadelphia.

Born in Clarksville, Ark., Mrs. Clower, the former Betty Wisdom, is the daughter of Mary Wisdom and the late Olen Wisdom of Ozark, Ark. She grew up in Ozark and considers that city her hometown. She considers First Baptist Church, Cleburne, her home church.

She attended College of the Ozarks, and Wayland Baptist University. She has been a hospital medical records clerk in Kansas City, Kan.; a receptionist, secretary, accounts receivable clerk, and payroll clerk in Moultrie; a kindergarten aide in Moultrie and Douglasville, Ga.; a kindergarten teacher in Philadelphia, Miss.; and a personnel receptionist-secretary in Fort Worth.

The Clowers have two children: Freeling Heath, born in 1972; and Heather Dee, 1973.

#### Smiths

The Smiths will work in Argentina, where he will be a general evangelist and she will be a church and home worker. He is pastor of Wellman Baptist Church, Bogue Chitto, Miss.

Born in Santa Monica, Calif., Smith is the son of Mr. and Mrs. Jerry H. Smith of Hattiesburg, Miss. While growing up he lived in Hattiesburg, Oxford, Clinton and Pascagoula, Miss.; and Birmingham and Mobile, Ala. He considers Hattiesburg his hometown and Temple Baptist

Church there his home church. He was ordained into the ministry at Morrison Heights Baptist Church, Clinton.

He received the bachelor of arts degree from Mississippi College, Clinton, and the master of divinity degree from New Orleans (La.) Baptist Theological Seminary.

He has served as a Baptist Student Union summer missionary in Alaska; minister of youth at Lakeshore Baptist Church, Jackson, Miss.; and pastor of Lula Baptist Church,

Jackson, and Central Baptist Church, McNeill, Miss.

Born in Houston, Texas, Mrs. Smith, the former Vidonia Puckett, is the daughter of Mr. and Mrs. Jimmie T. Puckett Sr. of White Oak, Miss. While growing up, she also lived in White Oak and Jackson. She considers White Oak her hometown and Sardis Baptist Church there her home church.

She attended Jones County Junior College, Ellisville, Miss., and the University of Southern Mississippi,

Hattiesburg. She has been a salesclerk in Hattiesburg. She also has been a BSU missionary in California; youth director at First Baptist Church, Soso, Miss.; and a summer youth worker for Jones Baptist Association in Laurel, Mississippi.

The Smiths have two children: April Renee, born in 1982; and Emily Michelle, 1984.

The three families will go to Rockville, Va., in January for an eight-week orientation before leaving for the field.

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## Mexico City sets goal for 50 new churches

(Continued from page 3)

pastors publicly committed themselves and their churches to the project. Johnson believes many pastors unable to attend will make commitments later.

Some churches already have begun working to meet their goals. Members of Zion Baptist Church joined Johnson and a group of Southern Baptist volunteers from Texas for four hours of home visiting. They led 20 people to faith in Christ and started three home Bible studies.

Jesus Leon, a Baptist layman and Christian bookstore owner, has committed himself to closing his store for half a day on Saturdays so it can be used as a preaching center. Several churches have set goals to begin more than one church during the coming year.

In other earthquake-related developments, Southern Baptist representative Eldon Sturgeon completed a survey of deaths and damage suffered by Mexico City Baptists. Three Baptists are now known dead: 22-year-old Noemi Avila Betancur, a nurse earlier reported missing and presumed dead in the ruins of a hospital; Angel Alfaro, a 17-year-old student, and Jose Luna Marin, a sailor whose age was unknown. Still missing and presumed dead is a Baptist doctor from Guadalajara who was staying at the Regis Hotel in downtown Mexico City Sept. 19 when

it collapsed.

Four Baptist families lost their homes. Four Baptists saw their businesses destroyed or severely damaged. Five others lost their jobs.

Nazareth Baptist Church was extensively damaged, as was a house used for worship by a mission of Christ the Light of the World Baptist Church. At least seven other Baptist churches sustained minor damages.

Garrett is press representative for Southern Baptist representatives in Mexico.

## Anglicans fight for Sunday closing law

London, England (EP) — The Church of England's General Synod will fight Prime Minister Margaret Thatcher's plan to remove all restrictions on Sunday commerce.

By a vote of 367-1, the synod urged Christians to oppose Sunday commerce on "social and spiritual grounds." Archbishop of Canterbury Robert Runcie said that while some reform of Sunday closing laws would be acceptable, sabbath observance marked "an ancient rhythm which cannot be disturbed except at our peril."

## Witnesses to gunman

# Oakdale pastor's wife held hostage in Ohio

By Anne McWilliams

"If he pulls that trigger," I thought, "he's going straight to hell. And I didn't want him to do that." This is an uppermost memory of Kay Kilgore, who was held hostage by a gunman for five hours Oct. 23 in Springfield, Ohio.

Mrs. Kilgore, wife of Alan Kilgore, pastor of Oakdale Baptist Church, Brandon, was in Springfield with other employees of a Jackson oil company, where she works, when the incident happened. No doubt, it is because of her Christian witness to a would-be killer that she is alive today.

Some of the people who went with her to Ohio escorted her to her hotel door, about 4:30 in the afternoon. Her room was on the ground floor and near an exterior entrance. The others had just had time to get on the elevator, and Kay had time to close her door and walk across her room — perhaps half a minute — when she heard a knock on the door. "I thought one of them had forgotten something, or wanted to tell me about some change of plans," she recalls.

When she opened the door, there stood a man holding a gun. Kay screamed. (The gunman was later identified as 22-year-old Perri Joseph Mantia of Arnold, Missouri. Springfield officials told Kay afterward that he was wanted for several major crimes in Missouri and was accused of stealing a car and credit cards from a Missouri woman, and that he was on parole).

He pushed her into the room and locked the door behind him. Then he told her to lie down on the floor. He tore up a sheet, tied and gagged her, and said, "I'm going to kill you, and then I'm going to kill myself."

Her scream, she was to find out, had been heard by a maid, who told the hotel manager, who called the police. In a little while a policeman came to the door and knocked. The gunman opened the door slightly, still keeping the safety chain latched. The policeman asked if there were a woman in the room. The gunman took off her gag and ordered her to tell the policeman that she was all right.

In the meantime, Kay's boss had looked out the window of his room and seen the police cars. He had gone downstairs, out of curiosity apparently, and then realized that the policemen in the hallway were in front of Kay's room; he knew that she was not "all right."

For about the first hour, Kay said, her captor did not say much, for he was very drunk. When he did talk, he kept threatening to kill her. She said she accepted the fact that she did not have long to live. "Heaven seemed so real." She prayed, and just turned the situation over to the Lord, she remembers, and asked him to receive her into heaven, for she was prepared. "A feeling of peace came over me."

As the man sobered up a little, he called his mother and told her he was

going to kill a woman and then kill himself. When he hung up, he told Kay, "She wants me to get a priest. But he won't do me any good."

"No, he won't," his captive told him, "not if you pull that trigger. No one can help you then. If you pull that trigger, I know where I'm going. God loves me and I'm going to heaven. He loves you, too, believe it or not. No matter what you have done, no matter how far down you are, God would be able to forgive you and to save you."

This got his attention. Then he started telling about his past, that he had been in trouble since he was 15. Because he had lost a job, he felt that everybody "had it in for him." He had been in prison. He could trust nobody.

"I have been hurt, too, many times," she assured him, "but I can't go around committing crimes because of it."

"But now I can't find a job. No one will hire me."

"You are right. Nobody would give a job to a maniac. But you could start over. The Lord still has a use for your life no matter how much trouble you have been in."

"I can't trust anybody. I can't trust you. You screamed, so I have to kill you."

She kept trying to convince him: "But since then, I have not screamed again, have I? I have not tried to run. I have not fought. You can trust me. There are other people, too,

"If he pulls that trigger," I thought, "he's going straight to hell. And I didn't want that."

whom you could trust."

Later she was to look back and realize, "God's presence with me was so real. I felt he was directing me and that I was doing the right thing."

The gunman asked, "How can you be so calm?"

"I have the love of God inside me to help me. It is easy to love the good; it is hard to love those who are not good. But I care about you because I care about your soul."

Regarding herself, she continued to feel deep peace, but "I began to be really worried about him. I thought, 'if he pulls that trigger, he's going straight to hell,' and I didn't want him to do that."

Never could she know for sure, for five hours, what he was going to do, as he kept saying, "I'm going to kill you," and then changing his mind

again. Finally, at a quarter to eleven, he laid down his gun and surrendered to the police.

"This was my first contact with someone really that bad," she said. "I was fortunate to grow up in a Christian home." Mt. Horeb Baptist Church near Meridian was her church as she was growing up. Her mother, a widow, Eugenia Moore, is a member there.

Though the ordeal is one she will probably never forget, she says, "It could have been worse." She adds, "I am thankful to have this chance to live. And I would like to share this testimony with others. In a life and death situation, God is there."

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# National Cooperative Program receives \$117,526,691 for year

NASHVILLE, Tenn. (BP) — The Southern Baptist Convention closed its books on the 1984-85 fiscal year for the National Cooperative Program Sept. 30 after receiving \$117,526,691 in undesignated contributions to its worldwide mission and education programs.

"I believe the amount received represents an awareness and commitment to the mission causes the Cooperative Program supports," A. R. Fagan, president of the Stewardship Commission of the Southern Baptist Convention, said. "This commitment is true not only of individual Southern Baptists but also of churches and state conventions."

"The real growth in giving is realized as it relates to the Consumer Price Index. In real dollars this is the strongest gain we have experienced in recent years."

The 1984-85 total was 7.99 percent (\$8,690,959) above 1983-84 contributions while the inflation rate is approximately 3.5 percent, meaning growth in giving has more than doubled the rate of inflation.

September contributions from the

37 conventions (which include all 50 states) which are affiliated with the 14.4-million member SBC of \$9.75 million left income slightly more than \$437,000 below the basic budget goal of \$18 million. No funds were available for \$6.874 million capital needs portion of the budget or the \$5.126 million challenge budget.

The 1983-84 gifts, leveled when inflation dropped to approximately three percent after planners had anticipated a 12 percent inflation rate, fell \$5.7 million below basic budget goals.

Under the SBC budgeting process, unfunded capital needs are carried over to the next budget year so 1984-85 capital needs have been added to the 1983-84 capital needs of \$3.34 million and carried over to the 1985-86 budget which began Oct. 1.

The current basic budget goal is \$120.6 million and no new capital needs have been approved in addition to the carryovers.

Cecil Ray, who is heading Planned Growth In Giving, a 15-year program seeking to increase the basic giving patterns of individual Southern Baptists as well as local churches and state conventions, said he was both

gratified and challenged by the 1984-85 budget report.

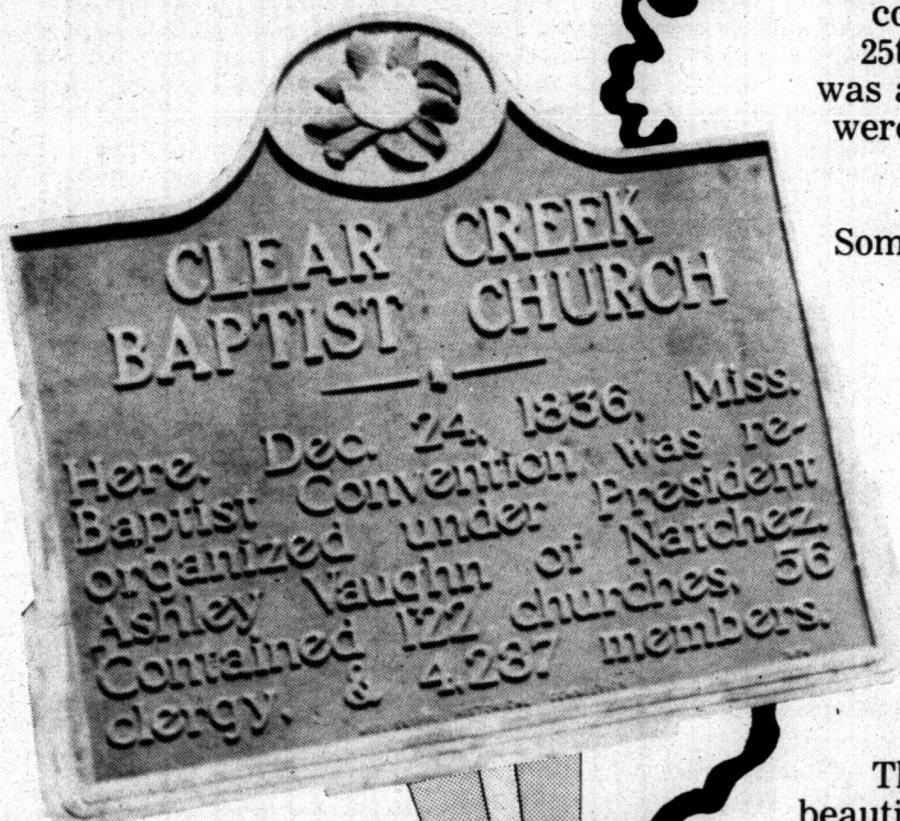
"The continued growth of the Cooperative Program — the very fact that a totally voluntary program generated more than \$117.5 million dollars — gives reason to say 'thank you' to Southern Baptists, and the growth rate of almost eight percent is outstanding compared to the economic realities of our day," Ray said.

"But the opposite side of that is that it will take a growth rate considerably above eight percent if Southern Baptists are to achieve our Bold Mission Thrust goals of growing great churches, evangelizing the nation and dramatically enlarging our foreign mission program."

"Planned Growth In Giving is a way for every individual Southern Baptist, every church and every state convention to help turn Bold Mission Thrust into reality by funding the programs we will need to share the message of Jesus Christ with every person in the world by the year 2000."

The voluntary nature of the Cooperative Program provides a unique method of funding for SBC activities around the world.

# The Baptist Record



## MISSISSIPPI BAPTISTS BEGIN HERE

*"and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."*

**A celebration of the 150th annual meeting of the Mississippi Baptist Convention, Nov. 11-13, 1985. (Part one of two parts.)**

A small group of men met at the Baptist Meeting House at Washington, Mississippi, Dec. 23-24, 1836 to form what evolved into the Mississippi Baptist Convention, a continuously existing organization of Baptists. At that first convention the men, "Resolved, That we deem it expedient to form a Convention of the Baptist Denomination in the State of Mississippi, for Missionary purposes, and other objects connected with the Redeemer's Kingdom on earth — particularly in the State of Mississippi."

That group wrote a constitution, elected officers — Ashley Vaughn was the first president, and set the next meeting. This meeting, Nov. 11-13, 1985, marks the 150th session of the Mississippi Baptist Convention. That means that Mississippi Baptists are beginning their 150th year of their cooperative venture.

The first group called their first convention that of 1837, even though they had met the previous year. In the 1860s, the numbering system for conventions was slightly askew. The 1861 convention was numbered the 25th. There were no conventions held in 1862 and 1863, since Mississippi was a strategic battleground during the Civil War. No convention minutes were retrieved for the conventions of 1864 and 1865, though dates, places, and officers were recorded.

The next year of recordkeeping, 1866, calls that convention the 27th. Somehow, the numbering system was later straightened out — ignoring the fact that two years they didn't meet — and 1985 is the 150th. This special project of the Baptist Record is not designed to be a history text for Mississippi Baptists, but, instead, be more like an appetizer for their history.

Mississippi Baptists have spoken up on just about every topic imaginable — particularly those things they oppose, and have involved themselves in virtually every benevolent endeavor.

This project is aimed at offering a taste of the colorful history of a group of people attempting to follow what they believe to be God's will in working together as a unified — yet with each part vitally independent — body.

This should be a verbal version of the tapestry which graces the lobby of the Baptist Building in Jackson.

The untold thousands of stitches are woven together to produce a beautiful piece of work. This Baptist Record project translates some of those stitches into the written word.

Agencies of the Mississippi Baptist Convention were invited to participate with stories concerning their history. And a number of special assignments were made concerning particular aspects of Mississippi Baptist history. These special stories include an overview of Baptist Christian higher education's development, the story of the struggle to organize into a statewide convention, the role of women in Mississippi Baptist history; the rebaptism controversy of the 1890s, the move into the Delta, ministry to the Choctaws, and biographies of influential Baptist leaders.

In addition, as the stories above will be distributed in the two-issue project, so will a number of the documents of convention action. These include the first constitution, excerpts from minutes of early conventions, and the convention sermon of 1884 by W. H. Hardy, convention president who built many of the state's railroads and founded Hattiesburg and Gulfport.

Also scattered throughout will be a series on Famous Firsts of Mississippi Baptists.

These two issues, taken together, should serve as a tasty appetizer to provoke further readings in Mississippi Baptist history.

The prime volume is *A History of Mississippi Baptists*, by R. A. McLemore. Hearty appetite!

# Historical Edition Editorials . . . by don mcgregor

## The Baptist Record — a part of the ministry

By Don McGregor

The **Baptist Record** has been serving Mississippi Baptists for 108 years. This means, of course, that we were in business before there was a Mississippi Baptist Convention Board, so we want to take this occasion to salute the Convention Board for its 100 years of service to Baptists in Mississippi.

This also is the occasion of the 150th annual meeting of the Mississippi Baptist Convention; and, while we are not quite that old, we want to express our salutations to the Convention also.

We are pleased to have been a part of organized Baptist work in Mississippi for more than a century, and we are pleased to have been in a role of service to Baptists in our own state and throughout our nation and the entire world dur-

ing all of these years.

Actually, the **Baptist Record** and the Mississippi Baptist Convention Board share a bit of common heritage, for the first executive for both of these Baptist entities was the same man. J. B. Gambrell, a true Southern Baptist statesman, was both the first editor of the **Baptist Record** and the first corresponding secretary of the Mississippi Baptist Convention Board. He served both entities at the same time, though his dual role did not last long. He was corresponding secretary of the Convention Board for only two years, which came during his year tenure as editor of the **Baptist Record**.

So both the **Baptist Record** and the Mississippi Baptist Convention Board have had a common and noble heritage.

From 1877 to the present day the **Baptist Record** has made it a point to serve Mississippi Baptists to the best of its ability. In serving Mississippi Baptists, of course, we have served Baptists all over the world; for there can be no state boundaries on the influence of a newspaper.

We have appreciated the privilege of serving alongside the Convention Board for these 100 years and of being a part of the ministry relating to Mississippi Baptists for 108 of the convention's 150 years.

These are significant milestones in Mississippi Baptist history. Tremendous strides have been made since the convention was formed in 1836 and since the Convention Board was established in 1885. Baptist work is now a domi-

nant force in the state. Baptists make up a sizeable portion of the population of the state. The work among Baptists in the state have been honed and expanded until it is moving with efficiency in every area touched by Baptists.

The **Baptist Record** salutes the Mississippi Baptist Convention and the Mississippi Baptist Convention Board. We are right up there with you in age and experience, and we are in a good position to have a deep appreciation for what has been accomplished.

Baptists in the state are served well by the Mississippi Baptist Convention and the Convention Board, and they have been for 150 and 100 years, respectively, by each of these entities.

The Lord's work is well represented in Mississippi.

## Baptist Record staff (not historical yet)



Don McGregor

Tim Nicholas



Anne McWilliams

Evelyn Keyes



Florence Larrimore

Irene Martin



Renee Walley

Betty Anne Bailey

## State paper began in 1877 under private ownership

By Don McGregor

The **Baptist Record** was begun in 1877 under private ownership in the upper floor of a two-story house in Clinton. J. B. Gambrell, a statesman for all time among Southern Baptists, began the Mississippi Baptist newspaper in a house that still stands across the street from the old football field at Mississippi College.

The paper continued to be privately owned until 1919, when it was bought by the Mississippi Baptist Convention. P. I. Lipsey was editor and owner at that time. And though the convention became the new owner, Lipsey remained as editor until 1941.

The influence of the **Baptist Record** was broad, and Lipsey is credited with writing the editorials that resulted in the establishment of New Orleans Seminary.

Lipsey was the fifth in a series of nine editors of the **Baptist Record**. Following Gambrell there were J. A. Hackett, T. J. Bailey, and J. B. Searcy. Following Lipsey there were A. L. Goodrich, W. C. Fields, Joe T. Odle, and the present editor.

The paper has continued to have the nationwide influence that was noted under the editorship of Lipsey. During the tenure of Goodrich a plan for circulation promotion was established that not only revolutionized the circulation experience of the **Baptist Record** but also was incorporated in the circulation plans of every other

Baptist State paper in the nation. The every family plan as it was first established in Mississippi increased the circulation of the state papers across the nation in such a dramatic fashion as to be many times what the circulation of the papers totally have been previously.

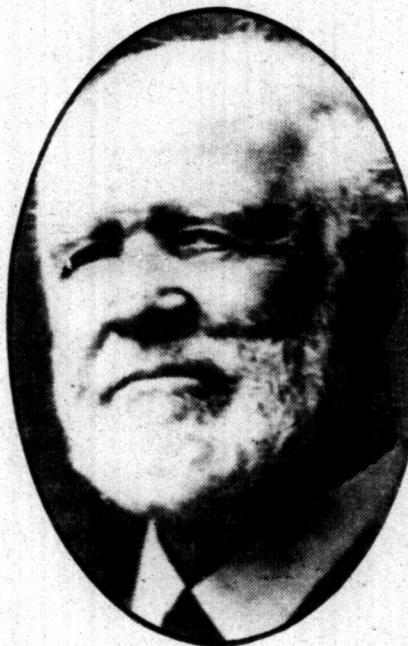
A church secretary in Sunflower, Mrs. Josie McEarchern, in 1936 gave Goodrich the idea of suggesting to the churches that they send the **Baptist Record** to every resident family and pay the subscription costs out of the church budgets and that the costs be billed monthly rather than annually in order to make them easier to pay. At the time of the suggestion the circulation of the **Baptist Record** was about 4,000. Soon it was 20,000, and it kept on climbing. Now the circulation is 124,000, and the **Baptist Record** has a larger circulation than any other publication produced in Mississippi.

Such a large circulation among Baptists all across the nation has been the key to the spread of information that has allowed Baptists to grow in unprecedented measure. The free and wide-spread flow of information makes possible the application of Southern Baptists practices and programs in such a way as to foster such a growth.

Josie McEarchern was a young lady when she made her suggestion, and she died just a few years ago at her home in Eupora. The present editor counted it a privilege to have had the opportunity of knowing her.

The Mississippi Baptist Convention is 150 years old, and the Mississippi Baptist Convention Board is 100 years old. At 108, the **Baptist Record**, has sought through all of the years to be a supportive agency and to enhance the Kingdom of God through service to Mississippi Baptists.

## James Bruton Gambrell



tinued his educational work and felt the calling of God to be an ambassador to preach the gospel. He was licensed by his mother church and was ordained by Cherry Creek Church, Pontotoc County.

During his pastorate of the West Point Church beginning in 1870, Gambrell made a detailed and comprehensive study of the doctrines of the Bible. He began the practice of writing daily, forcing himself to do it for self-improvement. Many of his articles were published in the Mississippi department of **The Baptist** and in other papers.

Gambrell left West Point to be pastor for five years in Oxford. From this position he became editor of the **Mississippi Baptist Record** which was inaugurated by the Baptist State Convention in 1877 as the organ and special representative of the convention and its work.

As editor he molded the policy, shaped the plans and adapted them to the best interests of the denomination. For 15 years he edited the **Baptist Record**, sometimes alone, sometimes with editorial associates. The policy of the **Record** under Gambrell's editorial control was constructive and unifying with references to denominational affairs. The aim continues to be to build up and cement together the work of Baptists.

In 1885, Gambrell established the headquarters of the Mississippi Baptist Convention Board in Jackson and served until 1887 as the first corresponding secretary.

Gambrell resigned as editor of the **Baptist Record** in 1892, but remained active in Southern Baptist leadership positions, including:

1893 — President of Mercer University, Macon, Georgia.

1896 — superintendent of missions for Texas.

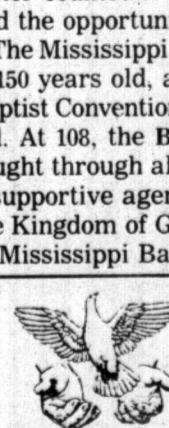
1910 — editor of **The Baptist Standard**, state Baptist paper of Texas.

1914 — executive secretary of the consolidated board of the Baptist General Convention of Texas.

1917 — president of the Southern Baptist Convention, serving four terms.

### Famous Firsts

1877 — The Mississippi Baptist began publication with J. B. Gambrell as editor. The name of this paper was soon changed to the **Baptist Record**. It has been continuously published since its founding.



Peace  
on Earth



# “Power and healthful influence upon the surrounding country”

Proceedings of a meeting to consider the propriety of forming a Baptist State Convention held in the Baptist meeting House at Washington, Mississippi 23d and 24th, December, 1836.

They elected Ashley Vaughn as president, voted in a constitution (printed in this issue), and appointed delegates (their word) to the meeting of the Baptist Denomination to be held the next April in Philadelphia. And they appointed Bro. L. B. Holloway to preach the introductory sermon at the next meeting of the convention. N. R. Granberry began that long listing of men named as alternates with unpreached sermons. (Incidentally, N. R. Granberry was the alternate the next year, too.)

A letter was sent to ministers and Baptist churches around the state:

The tide of emigration, setting in with such rapidity upon our State, from almost every direction, calls loudly upon us to increase our efforts, and supply them, if possible, with the means of grace. A population as heterogeneous and unsettled as is generally found in every new country, possesses, but too often, the elements of civil discord and destruction: — elements which may work incalculable mischief, unless seasonably curbed by the influence of the Gospel — which proclaims peace on earth, and good will to man. There are in our State many rising and interesting and important villages, that are not properly supplied with the preaching of the Gospel, — points that should be occupied, and from which a powerful and healthful influence might be sent out upon the surrounding country. There are many sections in the State, that are famishing for the bread of life: there are, too, many Churches that are wasting away for the want of an under shepherd, to take the oversight of them in the Lord, and lead them into green pastures, beside the still waters. How acceptable and refreshing to them would be the stated or occasional administration of the Gospel! — and to supply them should be our care, as far as men and means can be obtained. An opportunity, also, is afforded through the Convention, for any who feel the obligation resting on them to honor God with their substance, by contributing to the support of Missionaries in foreign lands, or who are disposed to aid in the circulation of the Scriptures, either at home or abroad. It is matter of devout gratitude, that God has given to men of our denomination, the exalted privilege and high honor, of having translated the Bible into the languages spoken by more than half the population of the globe. And Hindostan now lifts up her voice for the Word of Life; Burmah, with her seventeen million of inhabitants, calls aloud for the Book that tells of the Eternal God, and how to escape an Eternal Hell! China, with perhaps one third of the population of the globe, presents an inviting and an extensive field for Christian enterprise and

Christian labor: and France, burdened with her papal superstition, and sickened, surfeited, and disgusted with her infidelity, seems at present to invite the spread of the Gospel. Many other nations are looking to us with an imploring eye, and uttering their moral miseries and their moral wants, with an imploring and an impudent voice. Yes, the sighs of their wretchedness are wafted to us on almost every breeze, and the cry of the perishing millions of our fellow men — bone of our bone and flesh of our flesh — falls daily and hourly upon our ears, with increased earnestness and vehemence — *Come over into Macedonia, and help us!*

It is confidently believed that the organization of this Convention, will have a tendency more effectually to concentrate the pious influence, effort, and talent of the denomination in the State, — that it will promote a

more familiar and fraternal intercourse among the partakers of like precious faith — bring them into closer contact — wear away groundless prejudices — make them better acquainted with each other's labors and toils — excite greater interest in each other's welfare and usefulness — strengthen the bonds of Christian fellowship, and prepare them to prosecute their labors of love, with more system, union, and efficiency. We therefore affectionately yet urgently invite Churches, Associations, Missionary Societies, &c., to send up Delegates, together with liberal contributions, to the annual meeting in May next.

The next year, when the convention met at Palestine in Hinds County, L. B. Holloway reported that he would be making a motion to alter the constitution at the next meeting.

## Abner Vernon Rowe



Abner Vernon Rowe was born at Lexington, Miss., April 28, 1848. He was reared there by parents who were members of the Baptist Church at Lexington and who always welcomed the Baptist preacher into their home.

Rowe studied at the town school and received educational training that qualified him for entrance into the college sophomore class. In 1866 he taught a small country school and in 1867 took charge of a school five miles west of Lexington.

During the summer of 1867, Rowe was converted and was baptized into the fellowship of Oregon Baptist Church. From the time of his conversion he had convictions of a call to the ministry; however, not until the summer of 1869 did he seriously consider pursuing this leading.

At this same time, unknown to Rowe, several of the church members were feeling the same leading for him. During a church meeting Deacon Jackson stood, gained the attention of the church, and declared that God calls men. With that statement he at-

nounced his belief that A. V. Rowe was called to preach and that he be free to follow that call.

That fall, Rowe entered Mississippi College, graduating in June, 1872. During his college years, he did much preaching and received his ordination from West church in 1872.

Continuing this training Rowe entered Southern Seminary in the fall of 1872. In the spring of 1874 Rowe left the seminary to do missionary work in the Yazoo association. His work was regarded with great favor and soon the church at Lexington called him to be their pastor. Soon afterwards Rowe and his new bride, Fannie J. Dodds of Crystal Springs, moved to Durant where he served the churches of Goodman, Lexington, Durant, and Kosciusko until 1881.

In 1882 he moved to Clinton and became pastor at Edwards and Raymond. While living in Clinton, Rowe was elected to fill the position of professor of Latin at Mississippi College.

Having served in Clinton and at Mississippi College for several years, Rowe returned to Durant and subsequently moved to Winona in 1893. While pastoring at Winona he was elected corresponding secretary of the Convention Board of the Mississippi Baptist State Convention.

He had been connected with the old State Mission Board in Oxford and was made a member of the Convention Board. He served as a member of the board of trustees of Mississippi College and was given the honorary degree of doctor of divinity by his Alma Mater.

Because of his dedication and qualification, the state convention sent him as a messenger to the first meeting of the Baptist World Alliance in London in 1905.

By Barbara Taylor, freelance writer living in Crystal Springs.



## From the Minutes Of 1875

The first settlement on Mississippi soil was made in Biloxi Bay. The town of Biloxi is the largest on the Coast, and is the most popular summer resort. Hundreds of visitors from New Orleans, and Mobile and elsewhere spend their summer at this place. Roman Catholicism overshadows everything. Many years ago there was a small Baptist Church at Biloxi, but it had become disorganized, and the members scattered. Our Missionary found the old house of worship occupied as a dwelling; and after hunting round for sometime he found one of the former members, a poor old widow. He got possession of the old house, made some repairs upon it, has conducted two special meetings, and has recently organized a church of seventeen members. The prospect for a good church here is most excellent.

## 1860

## First Peace Committee

The Committee on Resolutions beg leave to report back and recommend the adoption of the following resolutions:

1. **Resolved.** That a church according to the New Testament is a congregation of immersed believers, who covenant together to keep house for God: the New Testament being their constitution and only rule of faith and practice. Such church, so constituted, is an independent executive body, the only ecclesiastical authority known to the inspired word of God, and must of right construe the constitution and laws for itself; nevertheless, any act of such church (done either by a majority or unanimously) in violation of the Word of God, is null and void.

6. **Resolved.** That after the most thorough investigation that we have been enabled to give the whole subject, we fear that these controversies, if they have not already, will as to the creators of them degenerate into a personal character mainly; we therefore cannot sanction the involvement of the denomination in any such controversies, but most solemnly and earnestly protest against it, in the name of our common Master.

7. **Resolved.** That the President of this Convention appoint a committee of ten, with instructions to offer their mediation in the premises, and to use all proper efforts to reconcile the parties, and remove those difficulties out of the way of our denomination. And should their mediation be accepted, and the object of their appointment accomplished, that they publish the same in the Mississippi Baptist; and it not, that they report their action in this behalf to the next meeting of this Convention.

Isham Harrison, Jr.,  
Chairman of Com. on  
Resolutions.

The next year: “The Secretary of the Peace Committee, Rev. Thos C. Teasdale, read the report of the committee, and after remarks from a number of brethren, the Convention refused to adopt the report.”

No further explanation is given concerning the content of the report.



## Famous Firsts

1984 — A \$40 million endowment campaign for four institutions was introduced. Institutions to be endowed: Mississippi College, William Carey College, Blue Mountain College, and the Baptist Children's Village.

# Those incredible Leavell boys

They were incredible — the Leavell boys of Mississippi. At least one of them was enrolled at Ole Miss every year from 1895 until 1916, when Ullin, the youngest, had to drop out for a year.

Eight of the nine brothers were at one time engaged in some form of full-time Christian service as pastors, missionaries, or denominational workers. All nine earned college degrees; every one did post-graduate work; seven received one or more doctor's degrees, either earned or honorary. Their contributions to the Kingdom cause are woven all through the fabric of Mississippi Baptist and Southern Baptist life.

The sons of George Washington Leavell and Corra Berry Leavell of Cherry Creek near Pontotoc:

1. **Landrum Pinson Leavell** (1874-1929) B.Ph., D.D. Teacher, Sunday School specialist, BYPU worker, author, editor.

Landrum P. Leavell was the first Sunday School director of the Mississippi Baptist Convention Board. He was first director and editor of the BYPU Department of the Sunday School Board, SBC, a department created in 1918. He taught Sunday School pedagogy for five years at Southern Seminary. His brother, Roland, called him the 'pivotal person in the family.'

The late Marian Leavell, Baptist student director for many years at the University of Mississippi, Oxford, was his daughter.

2. **Arnaud Bruce Leavell** (1876-1949). D.D.S. Dentist.

3. **James Berry Leavell** (1880-1933) B.A., Th.M. Bank cashier, pastor, evangelist.

4. **George Walne Leavell** (1882-1957) M.D. Practicing physician, medical missionary in China 23 years, deacon, author.

George was appointed as a missionary to China in 1912. For a long time, his mother had prayed that she might live to see at least one of her sons sent to a foreign land as a missionary. When her health was rapidly declining, George kept postponing his sailing date because he knew his mother could not possibly live long. Yet Mrs. Leavell insisted that he not delay any longer. She said, "God is sparing me until you get to China!" When George told her farewell, she declared, "This is the happiest day of my life."



## Famous Firsts

**1809** — Woodville Baptist Church was constructed. It is the oldest Baptist church building in use in the state. The church had 518 members in 1984.

**1812** — Mississippi Baptists began support of foreign missions through the Baptist Board of Foreign Missions of the Triennial Convention. The Mississippi Baptist Association received a receipt from this Board in 1816 for \$83.93.

The mother died at 2 a.m. on Jan. 30, 1913. Soon a telegram arrived telling of George's safe arrival in China. When the oldest son, Landrum, calculated the time differences, he learned that his mother died at just about the moment that George's feet first touched Chinese soil.

5. **Frank Hartwell Leavell** (1884-1949) B.S.; M.A., LL.D. Businessman, state director of BYPU work, and SBC of Baptist Student Union, author, editor.

A pioneer leader of organized student work in the Southern Baptist Convention, Frank was director of the Department of Student Work of the Baptist Sunday School Board, SBC, from 1928 until his death in 1949. Before going to Nashville, he was in real estate business in California and was for nine years Baptist Young People's Union secretary of Georgia.

World traveler, writer, editor of the *Baptist Student*, he initiated the student retreat at Ridgecrest Baptist Assembly in 1926. As secretary of the Youth Committee of the Baptist World Alliance, he went to London in 1949 at considerable risk to his health to help insure election of a World Youth Secretary for the BWA.

He married Martha Boone, who became a well-known writer and lecturer, particularly in the area of the Christian home.

6. **Leonard O. Leavell** (1886-1952) B.S.; Ph.D. Businessman, state Sunday School director, pastor.

Landrum P. Leavell, a former pastor of First Church, Gulfport, and now president of New Orleans Seminary, was the son of Leonard.

7. **Clarence Stanley Leavell** (1889-?) B.S., M.S. State Sunday School director, soldier, education director, author, insurance business.

8. **Roland Quinche Leavell** (1891-1963) M.A.; Th.D.; D.D.; LL.D. Teacher, pastor, director of evangelism for Home Mission Board, SBC, author, seminary president.

Born in Oxford, he was a math teacher and in Oxford High School, and overseas YMCA secretary during World War I. He was pastor at First, Oxford, and First, Picayune, in Mississippi and at First, Gainesville, Ga., and First, Tampa, Fla., before going to work for the Home Mission Board. His presidency of New Orleans Seminary lasted from 1946 until his retirement in 1958. In 1961, he was elected first vice-president of the Southern Baptist Convention.

Books he wrote were numerous. Among them were *Studies in Matthew*; *Winning Others to Christ*; *Saving America to Save the World*; *Christ's Imperative Commission*; *Corra Berry Leavell, Christian Mother*, and *The Sheer Joy of Living*.

He married Lillian Yarborough, daughter of a former pastor of First Baptist Church, Jackson, and a former executive secretary for Alabama Baptists.

Shortly after becoming New Orleans Seminary president in 1946, he negotiated with real estate dealers for 75 choice areas on Gentilly Boulevard for a new seminary campus, and got them for a quarter of a million dollars. When on Sept. 3, 1953, the new plant was dedicated, Leavell

By Anne Washburn McWilliams

had witnessed the construction of 85 buildings on the campus. Enrollment had grown from 331 to 1,200 and faculty from 10 to 39.

He wrote in *The Sheer Joy of Living*, "Loved ones eventually will take my weary old bones to the family burying ground at Oxford, Mississippi, but my heart is already buried under that chapel in the heart of the campus of the New Orleans Baptist Theological Seminary."

9. **Ullin Whitney Leavell** (1894-1960) B.A.; Ph.D., Litt.D. Soldier; missionary to China, teacher, author.

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Why were the Leavell boys so incredible? Cultured Christian parents and an extraordinary Christian home seem to have been insurance for their success.

Their mother, Corra Alice Berry, was a descendant of the Ball family of Virginia. (Another of the Ball family, Mary, was the mother of George Washington.)

Corra Alice was born a mile east of Ecru, Mississippi, and was baptized at Cherry Creek Baptist Church, in Pontotoc County. Her cousins, J.B. Gambrell, first editor of the *Baptist Record*, and Pearl Caldwell, missionary to China, also grew up in the

Cherry Creek Church. (In later years, Earl Kelly, was to grow up in that same church and become executive secretary of the Mississippi Baptist Convention Board.)

Corra was graduated from the Baptist Female College at Pontotoc, where she and her good friend, Modena Lowrey Berry (of Blue Mountain fame) taught for a time. In May, 1882, Corra married George Washington Leavell, also of the Cherry Creek community and a teacher.

A veteran of the War Between the States, George began work for a cotton firm in Memphis. After a couple of years, he and his wife moved to Oxford and he became a member of the Berry and Leavell Brothers mercantile business. Until his death in 1905 he was a useful citizen of Oxford, as merchant, bank cashier, school trustee, and sometimes teacher of young men in schools of bookkeeping and penmanship.

In the church George referred to himself as "Old Whitey," after his father's favorite horse that would "pull the biggest load up hill and stand the most whipping of all the horses." He did everything in the church from firing the stove to organizing a mission.

Corra had an ardent love for mission work. At the time of their marriage, her husband gave her a gold watch on a chain. Some years later she gave the watch to an offering for missions. Her "Cousin Jimmy" Gambrell recognized the watch and found a person who would redeem it for \$50. He returned it to Mrs. Leavell.

The Leavell boys went to church. The Leavell pews — two of them — second and third from the front, next to the choir, were filled every Sunday. In the Leavell home, there was prayer and Bible reading and Scripture memorizing.

The Leavell boys worked hard. They raked leaves, watered the flowers, cut kindling, milked the cows, brought in coal and wood. Since there were no girls in the family, they made beds, swept floors, churned butter, washed dishes, and set the table. Their father often hitched boys, instead of mules, to the garden plow.

The boys felt the hand of discipline, for their mother gave her sons "doses of peachtree tee," bending them over the trunk in her bedroom and applying the peachtree switch. Roland said some years later, "We decided she had made a promise to God that if he (Continued on next page)

## 1836 CONSTITUTION

### Of the Convention of the Baptist Denomination of the State of Mississippi

**ARTICLE I.** This body shall be known by the name of "The Convention of the Baptist Denomination of the State of Mississippi," and shall form the organ of general communication for the denomination throughout the State.

**ARTICLE II.** The objects of this Convention shall be, to organize and digest an operative system of measures, in relation to Missionary exertions throughout the State of Mississippi — to promote religious education — to support Missionary service among the destitute, both at home and abroad — and to adopt, from time to time, such measures as shall be considered, by the Convention, calculated to promote the general interest of the Redeemer's Kingdom, particularly within the bounds of this State.

**ARTICLE III.** Any person contributing ten dollars annually to the Convention, shall be a member, or shall have the privilege of appointing a representative. Any person contributing thirty dollars or upwards, at one time, shall be a member for life, with the privilege of appointing a representative, as above; and any person contributing one hundred dollars, or upwards, at one time, shall be a Director for life: and every Church, Association, or Missionary Society, contributing ten dollars, shall be entitled to one representative, and an additional representative for every additional ten dollars; but no person shall be entitled to a seat in this Convention, who is not a regular Baptist, in good standing.

**ARTICLE IV.** The Convention shall never possess a single attribute of power or authority over any Church or Association. It absolutely and forever disclaims any right of this kind — hereby avowing that cardinal principle, that every Church is sovereign and independent.

**ARTICLE V.** The officers of this Convention shall consist of a President, six Vice Presidents, numbered from one to six, a Corresponding Secretary, a Recording Secretary, a Treasurer, and thirty Directors — who, together, shall form a Board, of which the President shall be chairman, and in case of his absence, the first Vice President in the order of their election. They shall be nominated by a committee appointed for that purpose, and elected by ballot, annually.

**ARTICLE VI.** The Chairman, with five other members of the Board, shall form a quorum to do business: in case of the Chairman's absence, any six members.

**ARTICLE VII.** The Board, in the recess of the Convention, shall have power to transact all business, for the accomplishment of which this Convention has been formed, — shall apply the funds according to their discretion, in all cases where they are not restricted by the special direction of the Society or the donor, — shall meet as often as the interests of the Society require, and shall make a detailed report of all their proceedings, at the annual meetings of the Convention, or oftener if required.

**ARTICLE VIII.** It shall be the duty of the Corresponding Secretary, to conduct the general correspondence of the Convention and of the Board, and report the same to the Board at its regular meetings.

**ARTICLE IX.** The Recording Secretary shall be responsible for all the papers and documents committed to his care, and shall keep a fair and faithful record of all the proceedings of the Convention.

**ARTICLE X.** The Treasurer shall take charge of all moneys, specialties, and property of all kinds, belonging to the Convention, — shall give sufficient security for the amount in his hands, — keep an authentic record of all the receipts into, and disbursements from the Treasury — specifying particularly for what purpose donations or subscriptions are to be applied by the donors — and exhibit regular accounts of them at the stated meetings of the Convention, and also at the meetings of the Board, when required so to do. He shall pay no money out of the funds, but by order of the Convention or Board, signed by the presiding officer, and countersigned by the Secretary.

**ARTICLE XI.** The annual meeting of the Convention shall be held on Friday before the first Lord's-day in May, at such places as the Convention may from time to time determine. The President may, with the advice of ten members of the Board, call a special meeting of the Convention, and with the advice of three of the Directors, call a special meeting of the Board.

**ARTICLE XII.** The Convention shall have power, at their annual meetings, to make such alterations of, and additions to this Constitution, as experience shall dictate, by a majority of two thirds of the members present: **Providing**, That the fourth Article be scrupulously preserved, and that notice be given of the contemplated alteration a year previous.

## Troops burned one school

## Education Society preceded convention

By C. B. Hamlet, III

Only 26 years after the first Baptist church in Mississippi was established at Cole's Creek, October, 1791, a Mississippi Baptist Education Society was formed within the bounds of the Mississippi Association.

Its stated purpose was "to encourage and assist pious young men called of God into the gospel ministry in getting an education."

Though this society died in 1820, since that time, the efforts of Baptists in the state have repeatedly been bent toward providing for that education — for men and for women.

More than 30 schools and colleges have been established — most died, but some live today as separate institutions, others were subsumed into others. Some of these were private institutions, but under Baptist leadership and influence.

The Baptists were way ahead of the public colleges, because the University of Mississippi was not incorporated by the Legislature until Feb. 24, 1848. Mississippi Baptists had by that time established a number of schools, most for females.

The second educational society of Baptists was organized in the Union Baptist Association on March 14, 1835, "to establish a school combining manual labor with study, having for its objects the education of pious young men for the gospel ministry and such others as the Board hereinafter named shall see fit to admit to participation of its benefits."

On Nov. 28, 1835 the charter of Judson Institute was obtained by the Society from the legislature. On Dec. 22, 1836, two days before the organization of the Mississippi Baptist Convention, L. B. Holloway was chosen as president and S. S. Lattimore, teacher of Greek and Latin. After several moves, Judson Institute was located at Middleton, Carroll County, in 1840 and under the leadership of S. S. Lattimore it was merged with the Middleton Literary and Theological Seminary which had been established in 1839. After an effort to bring this school under convention control failed, it collapsed in 1845 and the Literary and Theological Seminary disappeared after 1846.

After Judson Institute ceased, Black Hawk Seminary, "a female seminary of high order," was founded in 1847 at Black Hawk, Carroll County. While it received splendid recommendations from the State Convention, it ceased operation at an unknown date.

A private institution, but recognized as a Baptist school, was founded by W. H. Taylor and his wife at Utica in 1849. It was known as Utica Female Institute, but died when the Taylors left.

When Mississippi College was surrendered back to the citizens of Clinton in July, 1850, it was offered to the Baptist Convention which accepted. It had been founded by the people of Clinton in 1826 and in 1842 placed "under the fostering care of the Clinton Presbytery." It has been a Baptist stronghold in Christian education to this day.

From 1851 to 1858 Baptist schools were established all over the state. William Carey Crane founded Mississippi Baptist Female College at Hernando in January, 1851. It was sold for debts in 1874. The Coldwater Baptist

Association established Coldwater Female Seminary in February, 1851 at Chulahoma because that community gave \$8,000 as an inducement. After Federal troops seriously damaged the school, it was abandoned in 1866.

Yalobusha Female Institute was established at Grenada in 1851 under the control of Yalobusha Baptist Association with W. S. Webb as president. It became the largest girls' school in the state. Its name was changed to Emma Mercer Institute in honor of a generous benefactor. After the State Convention failed to gain control of the school in 1872, a stock company of local citizens bought it, changed the name to Grenada College and operated it until 1882 when it was purchased by the Methodist Conference.

The Chickasaw and Aberdeen Baptist Associations established Mary Washington Female College at Pontotoc, January 1, 1852. It closed its doors in 1858. Simpson Male and Female Seminary was founded in Simpson County in 1852, but soon died. Jackson Female Institute on Griffith Street in Jackson was established in 1853 and under the control of Baptist teachers, but it did not last long.

**Most of the schools Baptists started were for females.**

Central Baptist Association opened in Clinton in October, 1853, Central Female Institute. Walter Hillman became president in 1856 and served for 37 years until his death in 1893. It was named Hillman College in honor of Walter and Adelia Hillman in 1892. In 1906 it was purchased by the Lowrey and Berry families, owners of Blue Mountain College. Later it became a part of Mississippi College.

The Yazoo Baptist Association purchased in 1853 Lexington Female College in Lexington. Its name was changed in 1859 to Central Mississippi Female College, but it collapsed during the Civil War.

Mississippi Baptist Association accepted Amite Female Seminary in 1854. This school had been established by the citizens of Liberty in 1853. It was burned to the ground by Federal troops.

Warren Female Institute was founded about 1855 at Oxford. It was incorporated in 1882 and ceased about 1890. A private institution, Okolona Female College, was established at Okolona in 1856, but was primarily a Baptist school. It went out of existence in 1886. William Carey Crane assisted in founding Semple-Broadus College at Center Hill, DeSoto County in 1857. He had lofty ambitions for this college and even named it DeSoto University. It was supported by Baptists from north Mississippi, west Tennessee, and east Arkansas. It collapsed when he moved to Louisiana in 1860.

When Mary Washington Female College suspended operations in 1858, the East Mississippi Baptist Female College took its place at Pontotoc. The president, William L. Slack, was a doctor, druggist, and pastored the Baptist church. It ceased to exist about 1878. Macon Female Seminary was established in

Macon in 1865 by Jesse H. Black, and while a private school, it was under Baptist influence. It disappeared in 1880. Meridian Female College was founded in 1865 by John B. Hamberlin, who was followed by L. M. Stone. It was discontinued in 1880. The Baptists of Aberdeen established East Mississippi Female College at Aberdeen in 1866; it was adopted by Aberdeen Association the next year. It is uncertain if Aberdeen Female College in 1877 was a continuation of this college, but it also existed only a few years.

The citizens of Starkville established Starkville Female Institute in 1869. The local Baptist pastor, T. G. Sellers, was its president and it was incorporated in 1873. It was supported by surrounding Baptist associations as a Baptist school. In 1892 the property was sold to the city authorities.

Blue Mountain Female Institute was founded in 1873 by General Mark Perrin Lowrey with the assistance of his daughters Modena (Mrs. Berry) and Margaret. It was chartered in 1877 as Blue Mountain Female College. It operated as a private school to 1919, and was given to the State Convention in 1920 by the Lowrey and Berry families. It has had a most productive existence until this day.

Charles H. Otkin founded Lea Female College in 1877 at Summit. While a private school, it was "decidedly Baptist." It was moved to McComb in 1894 and its name changed to McComb Female Institute. About 1906 it was sold to the Presbyterians, transferred to Jackson and consolidated with Belhaven College.

L. M. Stone founded Shuqualak Female College at Shuqualak in 1880. It was moved to Meridian in 1893 and named Stone College, was moved back to Shuqualak in 1897, and the property burned on June 11, 1897.

Mrs. Kate E. Tucker founded Kate Tucker Institute at Byhalia, Marshall County, in 1882. Though a private school, it was Baptist in influence. Two schools, The Gibson School and Troy Normal School, were established in 1885. Their locations are not known, but both were considered Baptist schools.

Carrollton Female College came under Baptist control in 1889. Z. T. Leavell was president and A. V. Rowe was president of the board of trustees. In 1896 the town of Carrollton purchased the property for the public grade school. Harper Baptist College was incorporated in 1890 near Gloster, had a short career, and its demise is unknown.

Thomas J. Hand, a medical doctor and preacher who came from Georgia founded a school, Bella Villa, in Kemper County before 1860. There were many such schools of which there is no record.

W. I. Thamess founded South Mississippi College in Hattiesburg in 1906. The administration building was destroyed by fire in 1909. It was offered to the Baptists by W. S. F. Tatum, a Methodist layman, in 1911. Under Mississippi state laws a corporation was formed and nine trustees from four Baptist churches of Hattiesburg: First, Columbia Street (Main Street), Immanuel, and Fifth Avenue (Temple) elected

W. W. Rivers president. It was chartered in 1911 as Mississippi Woman's College, offered to the State Convention debt free, and it was accepted. J. L. Johnson, Jr. was elected president. It was closed in 1940 because of debt and loss of accreditation. The college plant was leased to the army as a housing project for officers. Trustees reopened it Sept. 9, 1947 with I. E. Rouse, president. In 1953 the Convention voted for it to be co-educational. The new name was William Carey College; in 1967 the college absorbed the Mather School of Nursing in New Orleans; later another campus on the Gulf Coast was added. The college continues to make an excellent contribution to Christian education.

Clarke Memorial College was founded by the General Association of Regular Baptists in Mississippi in 1907 at Newton. In 1914 the college was accepted by the Mississippi Baptist Convention; in 1930 the convention discontinued its support, but it was operated privately under lease from 1931 to 1946. The convention reassumed its responsibility and has operated the school since 1946. The college has now become a part of Mississippi College. It has made a lasting contribution to the education of young people.

The Mississippi Baptist Education Commission has been of great assistance in unifying the support of the convention for Christian education and administering the funds fairly to all the colleges.

One of the most progressive steps taken by Mississippi Baptists was providing for capital needs in the Cooperative Program budget in 1954.

A problem with which Mississippi Baptist colleges have struggled is how to compete with state schools which are greatly assisted by federal aid.

This involved heated debates about separation of church and state. In 1969 the convention finally approved government loans to individuals (students), but urged trustees to refrain from accepting federal aid for the institutions themselves. This was in essence the position of the church-state committee's report of 1966 which was tabled.

Mississippi Baptist schools and colleges have had through the years a struggle in gaining sufficient financial support and their share of the student population. This is why only Mississippi College, Blue Mountain College, and William Carey College have survived. All of these are co-educational for Blue Mountain accepts male day students. Their locations provide a Baptist college in reach of any student in the state. Mississippi College, William Carey College and William Carey on the Coast are located in population centers. Both Mississippi College and William Carey College have strong pre-med programs. Mississippi College has an excellent law school. All of them provide the best training in religious education, music, and Christian vocations.

C. B. Hamlet, III is a member of the Mississippi Historical Commission, living in Hattiesburg.

## Incredible Leavell boys

(Continued from previous page)

would work on the inside, she would work on the outside."

The Leavell boys wanted an education. George made a plan whereby his sons would all work together to help each other and all receive the education they desired. As each was old enough to start earning money, he

would pay some of his earnings into the education fund. Everyone except Landrum had to drop out to work a year or two before starting back. Seven were graduated from the University of Mississippi. George and Arnaud took their pre-med studies there but took their medical and dental degrees elsewhere.

Mrs. Leavell's prayer for her boys was that they "might ever live for Jesus, their chief aim and desire in every action to glorify God." Her prayer, the record shows, was answered.

### Famous Firsts

1866 — An orphanage for the homeless children of the Confederate dead opened its doors at Lauderdale Springs. It flourished for a few years, but financial difficulties brought an end to the endeavor in 1875.



# Herbert Lang's dream came to fruition in Mississippi

By Richard A. Brogan

Long before Robert Louis Stevenson wrote his famous poem, *The Lamplighter*, he enjoyed watching the lamplighters moving along the hillside putting a flame to wicks. One evening he cried out, "Oh, Mother, Look! See the man who is punching holes in the darkness!"

Hubert Lang, founder and first president of Mississippi Baptist Seminary, was such a man — a puncher of darkness.

Herbert L. Lang, the third child of Archie Lang and Rebecca Moultrie Lang was born April 28, 1881, in a tiny cabin in rural White Springs, Fla. (Hamilton County), not far from the famous old Suwannee River. His father died when he was five years old, and his mother died when he was 14. He left home the next week after his mother's death to make his way in the world.

He was called to preach the Gospel of Jesus Christ at the age of 12 and continued to preach all through the years. With no one to aid him, his struggle for an education was a hard one, as educational advantages for Negroes in this section were very limited at that time. Lang entered Edward Waters College in 1899. Sometimes he was compelled to leave school and work. However, he continued to stick, until the desired goal was reached. He finished elementary school at the seat of his home county high school in Jacksonville, received a B.A. degree at Florida A & M College at Tallahassee; and was graduated in theology with a B.D. degree from Talladega College, Talladega, Ala. in 1900. He also earned a master of arts degree from Talladega College. He worked as a newsboy, boot-black in a tailor shop,

as a waiter, and as a pastor in small rural churches during his struggles for an education. He received an honorary doctor of divinity degree from Shorter College in Arkansas. In addition, he studied at Xavier University, Southern University, and Chicago University.

Lang often attributed his physical disabilities to the lack of proper nourishment and struggles during his quest for the proper education to fit him for his life's work — a quest which stayed with him. He seemed always to seek more knowledge whether he found it in books, people, or experiences.

#### The Man And His Characteristics

To Mississippi Baptists the name of Herbert L. Lang is synonymous with character and kindness. It is a character noted for its simple, plain, and unaffected honesty. It is this rugged honesty which has gripped the hearts of all who know him. The sincerity and truthfulness of the man permeate his handiwork, and the institutions he has reared.

He had a vision of the need of his people for a developed Christian leadership. He knew if any race was to progress, it must have a developed leadership. He had gone far in acquiring a good measure of education himself. He wanted others to share it.

He had a passion that this need might be met. He did not wait on others who were doing nothing about it. He wanted to do something about it. In all his many dealings he never demanded things for himself. He wanted the preachers and teachers to have opportunities that would prepare them for a high type of leadership.

He wanted this to be in the realm of that which was Christian. He had

much of the spirit of Christ, himself. Often meeting with rebuttal from those who should have given help and encouragement, he never once went to them in bad spirit, but always much of the spirit of Christ. It was such that made it a pleasure for people to work with him. He and other interested parties helped with the very intricate details of setting-up of the Seminary.

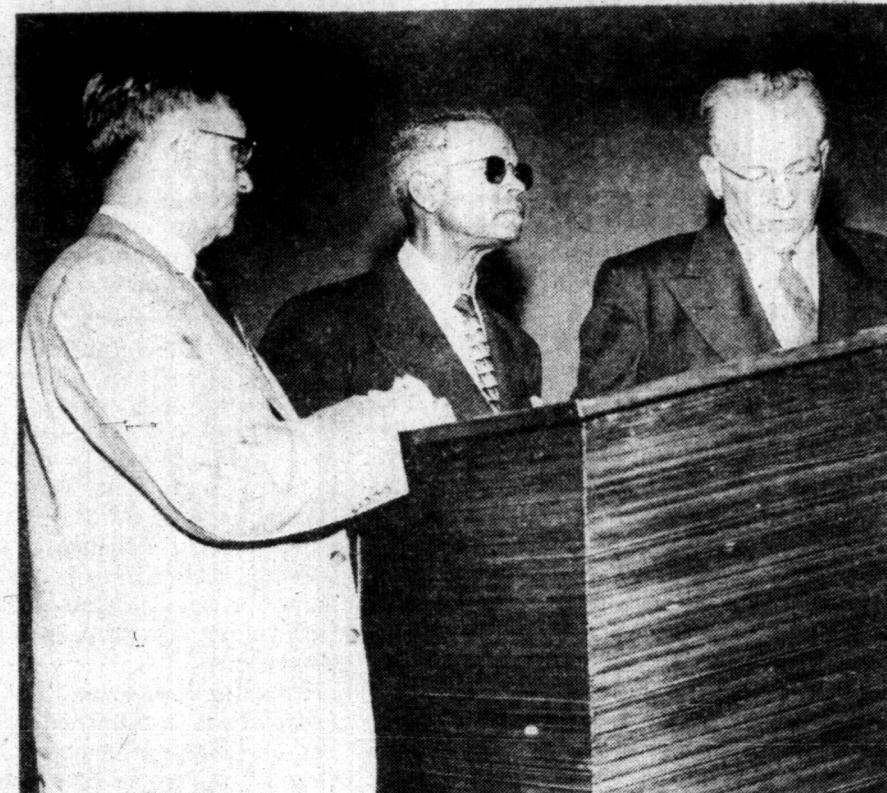
**THE GREAT ADVENTURE**, as its founder so aptly delighted to call it, reflected the man, Herbert L. Lang, whom God used to bring a new day to the Negro Baptist Ministry in Mississippi. Like Abraham of old, he was an adventurer, a pioneer in his day. He walked and worked by faith — not by sight. He had faith in God and man. The hard things he did immediately; the impossible things required a little more time. He was "a man of vision." He was able to see the needs; he also was able to see the solution to the problem. He was able to stand sympathetically where his less-fortunate brethren stood in the midst of hard and cruel circumstances and to point them to new heights of usefulness. He respected every man for his real worth. Like his Master, he was able to see the "petros" in every "Simon" and to challenge the best in men.

There is not a family in Mississippi whose life has not been touched in some way either directly or indirectly by the work that this man has done by means of his greatness, his goodness, his courage, his morale, his mental and physical stamina, and most of all his deep-abiding faith in our God and the development of his teachers.

The Mississippi Union Theological Seminary was organized Dec. 31, 1943, incorporated Jan. 19, 1944, and chartered March 15, 1944. On May 30, 1946, the seminary trustees revised the charter by changing the name to the Mississippi Baptist Seminary and designating Jackson as the permanent location of the seminary headquarters.

On Feb. 9, 1944, an historic meeting took place in the pastor's study of First Church, Indianola, the 'birthplace' of the Mississippi Baptist Seminary — 'The Great Adventure in Inter-Racial Religious Education.' The meeting had been called by request of D. A. McCall, executive secretary-treasurer of the Mississippi Baptist Convention Board. McCall had suggested that this 'crossroads' location would be a convenient and desirable place for the Committee on Negro Work of the Mississippi Baptist Convention Board to meet. The pastor of the church was G. Norman Price, who said of the meeting:

"I was honored to share my study and their deliberations. It was Feb. 9, 1944, there converged in the central delta town John Davis of Greenville, president of the Mississippi Baptist Convention Board; J. D. Ray, Starkville, chairman of the Committee on Negro Work of the Mississippi Baptist Convention Board, and Herbert L. Lang, dean of extension, founder and former president of the



W. P. Davis, left, Herbert L. Lang, center & William A. Keel, right.

Union Baptist Theological Seminary, New Orleans. McCall was unable to attend as he had planned . . .

"After previous consultation with certain Negro Baptist leaders, Lang now came with the proposal that there be established in Mississippi a seminary system which would be a cooperative venture of white and Negro Baptist churches and conventions. It would offer in-service training to Negro ministerial and lay leadership, taking them where they were in educational preparation and offering them courses of value on a level of their apprehension and utilization.

"Here then, in my study at Indianola, was born . . . the Mississippi Baptist Seminary.

"The personal interest sparked that day caught me up in the program of the seminary, involving my teaching in the Indianola Center, serving as a seminary trustee, and a member of the holding board at Indianola and at Central Center in Jackson. I count this opportunity one of the great privileges of service and of growth of my ministry."

During the long, hot summers of the 1960's, almost 50 Black churches were burned. W. P. Davis, through the support of Chester Quarles, executive secretary, of the Mississippi Baptist Convention Board and Joe Odle, editor of the *Baptist Record*, helped raise funds to rebuild the burned churches.

Davis, organized the Committee of Concern and Odle wrote an editorial entitled "Smoke Over Mississippi" which appeared in the *Baptist Record* Aug. 6, 1964. That editorial said:

"Christians of both races in Mississippi want these problems of racial conflict solved peacefully and justly. They know that lawless acts of any nature . . . murder, rioting, bombing, arson, threats, mob action, or any other . . . will not solve Mississippi's problems . . . The final solutions must come from Mississippians themselves . . . peaceful settlement can come only when men of good will and Christian love work together . . .

"Mississippi's problems will be solved! . . . by Christian people, acting in the spirit of Christ, and under the principles of God. There is no other solution . . ."

#### The present To Preserve

The Mississippi Baptist Seminary is a system of extension centers across the state of Mississippi. This system is owned and operated by a board of trustees, nine of whom are National Baptists and nine are Southern Baptists. The trustees are the policy-making body of the Seminary.

On a local level in 26 places across the state, classes are held for ministers and laypersons.

**Thank you Mississippi Baptists!** Because of your support through the Cooperative Program, we are beginning our 43rd year. Eighty-three persons received academic awards in the May graduation.

(Continued on next page)



#### Famous Firsts

**1829** — The State Convention was dissolved. The first State

Convention was opposed by those who did not favor Sunday Schools, mission societies, temperance societies, and instrumental music in the churches. This led to the adoption in 1829 of a resolution that "it would be more to the glory of God and more fully meet the views of the brethren composing the several associations, that the said Convention be dissolved . . ."

**1836** — On Dec. 23, delegates

assembled at the Baptist meeting house in Washington, Miss. to consider the propriety of forming "A Baptist State Convention." The next day, these delegates were joined by three more, making a total of ten men, and organized "The Convention of the Baptist Denomination of the State of Mississippi." This Convention has had a continuous existence and is known today as the Mississippi Baptist Convention. In 1836 there were nine associations, 122 churches, and 4,287 members. By their 150th annual meeting, there are 75 associations, 1,970 churches, and more than 640,000 members.

## From the Minutes Of 1895

Whereas, our National Legislature appropriates over \$300,000 annually to Roman Catholic schools among the Indians in the United States, and Territories; and whereas Baptists representing a large per cent of the taxpaying and voting constituency of the United States, are forced to become contributors to the support of Romanism, which is, and has been constantly opposed to religious liberty of which Baptists are the unfaltering friends, therefore, be it, resolved by the Mississippi Baptist Convention, representing in the State of Mississippi, a citizenship of nearly ninety thousand people.

1. That such appropriations are turning many from its intended purpose, the support of the Government, to the support of Romanism, whose creed is opposed to religious liberty.

2. That legislation in favor of one sect, religious society, or church, tends to the union of church and state.

3. That such appropriations are contrary to the spirit of the constitution of the United States which gives to all men **equal civil, political, and religious rights**.

4. That we protest against the appropriation of money to any institution which has for its mission the abridgement or destruction of religious liberty.

# Herbert Lang's dream . . .

(Continued from previous page)

We continue to "Punch Holes in the Darkness" across Mississippi in 26 extension centers. Eighty teachers instructed 539 students in the fall semester of 1984 and 364 in the spring semester of 1985.

At the main campus on Lynch Street, the administrative staff is housed. The staff includes the president, Richard A. Brogan, the academic dean, Hickman M. Johnson; registrar, Ethel Lassiter; and secretary, Kathleen McGriggs.

The building on Lynch Street serves as a depository for all records. The academic information for each student is on computer here. The financial records for all the extensions are also here. The seminary has been audited by Ken Pace, C.P.A. of Jackson for the past three (3) years. Those audits appear in the annual of Mississippi Baptist Convention.

The Seminary entered the new facility in April of 1980. Dan Bennett, architect, said the new facility was "designed to compliment the Seminary's philosophy of forward progress into the 21st century. As such, the architectural design of the building encompasses both geometric forms in an effort to project a meaningful and dramatic image.

At the dedication of the T. B. Brown Administration Building, I wrote:

"This building is more than a building! It is a landmark of progress and struggle for an institution that has felt the hand of God in its affairs. This facility stands as a symbol of a cooperative Baptist effort of black and white Christians in Mississippi.

**1884**

## From depository committee report

On entering upon the business of their appointment, your committee found a small stock of books on hand, and an additional invoice was soon after received. Your committee have felt much restricted, and sometimes considerable embarrassment from the small amount of capital at their disposal, and which was still farther reduced by unsaleable stock on hand

when they entered upon the duties of their appointment — the latter evil, one which experience will fully remedy.

The purchases of books by the Depository,

amount to the sum of	\$537.79
Amount paid for books,	243.96
Balance now due,	293.83

Sales of books up to June 24, 1844, amount to 259.10

The assets, including books and cash on hand, and sums due the Depository, amount to 421.51

Your committee are deeply impressed with the importance of an arrangement by which our churches can be easily furnished with religious books, especially those of a denominational character. Remote from the great book marts of our country, your committee have thought it desirable to make the Depository, to some extent, subsidiary to the wants of our ministering brethren, and have, therefore, in conformity to this view, endeavored to keep constantly on hand a small supply of select and valuable works in theological literature, and especially recent publications, adapted to the present phases of religious discussion, in which the church at large, and the ministry especially, have a deep interest.

Your committee beg leave to suggest to the Convention the propriety of taking measures, as soon as may be, to increase the capital of the Depository, thereby proportionately increasing its usefulness and enabling it more fully to meet the expectations and wants of the denomination.

N.N. Wood,  
Wm. Bond,  
Superintending Committee

**1897**

## Frequency of church meetings

Of all the churches in the Convention it appears that only the following have preaching every Lord's day:

Aberdeen, Blue Mountain, Canton, Columbus, Corinth, Crystal Springs, Greenville, Bay St. Louis, Grenada, Hazlehurst, Hattiesburg, Jackson, McComb City, Meridian: First, Forty-first Avenue, Fifteenth Avenue and Emanuel, Lexington, Natchez, Okolona, Oxford, Senatobia, Starkville, Vicksburg, Water Valley, West Point, Wesson, Winona, Yazoo City. — 29.

As so few of the associations give information as to frequency of church meetings it is not safe to say how many churches have preaching two Lord's days in the month. It is, however, probable that improvement has been made during the year.

Nearly all the churches have preaching not only one Lord's day in each month, but also on Saturday preceding and many of them have two sermons on the Lord's day of meeting, the second either in the afternoon with a basket dinner preceding, or at night.

In the following associations no church has preaching oftener than on one Lord's day in each month: Calhoun, Choctaw, Judson, Leaf River, Liberty, Louisville, Magee's Creek, Oktibbeha, Pearl Leaf, Pearl River, Sipsey, Springfield, Scott County, Tombigbee, West Pearl, Zion and Trinity.

This list has been reduced by one. Union has been promoted. Others may be entitled to said promotions, but the minutes do not show it.

could spend time in sermon preparation, visitation, and intentional leadership.

Paul Stevens observed "that the trustee board has worked together in cooperation not from a patronizing point of view. The black and white trustees have pulled from the strength of each culture and arrived at conclusions that would be mutually benefiting."

Chairman Buckley noted "that many people are not aware of the contributions Southern Baptists have made in the development of Black Churches in Mississippi. A large percentage of leadership of the black church has come through the Mississippi Baptist Seminary."

The Mississippi Baptist Bi-Racial Commission was established in October, 1984. It is the administrative umbrella through which the Mississippi Baptist Seminary is funded by Southern Baptists. The commission has nine Southern Baptists and nine National Baptists; all 18 serve as trustees of the Mississippi Baptist Seminary. The Commission also funds Black Church Development activities which offer assistance to the Black church in its ministries. Black Baptist Student Work on the seven historically Black campuses also receive an allocation from the Commission.

If you listen carefully, you can hear the applause of eternity — Hubert Lang is leading a heavenly chorus — I think they are saying, "The best is yet to be!"

## Mark Perrin Lowrey



M. P. Lowrey was born in Tennessee, Dec. 29, 1828. He died Feb. 27, 1885 at the age of 56. During his brief lifetime he saw many changes, did a great deal of work and acquired an extensive influence.

M. P. Lowrey was always a hard student. Although at the time of his marriage he had been to school for only six months, he made use of all opportunities to study.

At the age of 24 Lowrey decided that it was his duty to enter the ministry. During this time of preparation for his calling, he would study at home and go to the local school house to recite to the teacher.

Lowrey was an effective preacher and organized the church at Corinth, living there for one year.

When the War between the States broke out he was living at Kossuth and preaching there and at Ripley. A company of 60-day troops was organized, and he was elected captain. Before the 60 days had expired he was made colonel of the Thirty-second Mississippi Regiment.

Later, because of his gallantry, he was promoted to Brigadier General and served during the remainder of the war as commander of Lowrey's Brigade.

When the war was over he began to work for the upbuilding of the con-

quered South. General Lowrey conceived the idea of a boarding school for girls. He placed his daughters in Stonewall College in Ripley and later in the Baptist Female Seminary in Pontotoc.

In 1873, when his two oldest daughters had graduated and one of them had been teaching for some years, he opened a school at his country home and called it Blue Mountain Female Institute. In 1877, the school was chartered as Blue Mountain Female College. The school enrolled 50 students the first session, 27 of them being boarders.

General Lowrey's eldest son, W. T. Lowrey, assumed the presidency of Blue Mountain Female College on his 27th birthday and continued in this position for nine-and-a-half years.

In addition to his influence through Blue Mountain Female College, General Lowrey served for 10 years as president of the Mississippi Baptist State Convention, was a member of the board of trustees of the State University at Oxford, and was a member of the board of trustees of Mississippi College at Clinton. The degree of doctor of divinity was conferred on him by Mississippi College.

By Barbara Taylor, freelance writer living in Crystal Springs.



### Famous Firsts

**1838** — First recorded Sunday School in the state was reported by Palestine Church in Hinds County. The Convention resolved in the same year: "That it is the duty of lay members in every city, town and neighborhood to establish Sabbath Schools . . ."

**1845** — May. Southern Baptist Convention was organized at Augusta, Ga., after the Foreign Mission Society and the Home Mission Society announced they would not appoint slaveholders to any mission post. The Mississippi Baptist Convention immediately became auxiliary to the Southern Baptist Convention.



## From the Minutes Of 1897

The special committee on mob law offered the following report, which was adopted:

WHEREAS, The crime of mob violence prevails to an alarming extent throughout the country and is growing bolder every year, therefore,

RESOLVED, That we do, by a rising vote, express our unqualified condemnation of the great and growing evil, and call upon all our people to aid by positive Christian effort in stamping out this great crime against God and man, and furthermore, urge the Baptist ministry of the state to use, upon all suitable occasions, their pulpits for instructing the people upon the great importance of being law-abiding citizens, and of aiding the constituted authorities in the prompt and faithful execution of the law.

# The president's address

By W. H. Hardy

## BRETHREN OF THE CONVENTION:

Again through the providence of God we find ourselves assembled in annual Convention to devise means and concert measures, to promote the grand object for which this body was formed; and it is meet that we should enter upon the discharge of these duties with hearts of gratitude to Him for vouching safe to us, this high privilege.

Before entering upon the work of the session now before us, it is well to consider the object to be attained. As defined in our Constitution, it is, "to digest and organize an operative system of measures to promote the general interest of the Redeemer's Kingdom." This is our sole object and anything which does not contribute to this grand and noble purpose is contrary to our organic law, outside of our jurisdiction and subversive of the cause which we have met to promote.

This Convention is not invested with one scintilla of ecclesiastical authority. We are not here to decide upon questions of church polity, or doctrines of faith and practice of the churches or of individuals; for these can never come up except incidentally in the exercise by the Convention of the inherent right to judge of the qualifications of its own members. But we are here as the representatives of the churches and associations, with limited, delegated powers to devise ways and means for the extension of the Kingdom of our Redeemer. To this work alone as faithful stewards, let us address ourselves, and let us invoke divine guidance, and in the spirit of love and unity, go boldly forward to discharge the grave and responsible duties devolved upon us.

I shall not attempt in this address to recount or review what has been accomplished in the various departments of our work during the past year. You will receive full information of this from the several reports which will be presented during the session.

At the last Convention the subject of a more thorough organization of our work was considered and discussed, but no conclusion reached, further than to appoint a special committee who should consider the whole subject, and report to this session of the Convention.

I do not know whether that Committee has matured such plan or not; but whatever they may have done, I cannot refrain from urging upon this Convention the great importance of this question. If we expect the measure of success commensurate with the magnitude and importance of our work, we must have more thorough organization. We must adopt and put in action, methods and plans, that will reach the masses and bring them into active sympathy and co-operation with the work. And this brings me to the subject of

## Co-Operation.

At the last session of this Body, acting upon a recommendation which I had the honor to submit, a standing committee on co-operation was appointed to visit such churches and

associations in the State as were not co-operating with this Convention, and make overtures to them, expressing the desire of the Convention to have them co-operate with us in our efforts to extend the Redeemer's Kingdom in the earth.

What has been accomplished by the Committee I am not fully advised, but presume the Convention will be informed by their report.

In addition to the opinions and recommendations expressed at the last Convention, I desire to say that not only every church and every association in the State ought to be brought into active co-operation with this Convention, but every member of every church.

How to do this is a question for the consideration of the Committee on Co-operation. It is, by far, the most important question which can be brought before this body. Its successful solution solves all other vexed questions. The great obstacle in the way of the greater success of this Convention in all its work is, that a large, very large number of our church members all over the State are idlers and loafers in the Lord's vineyard, mere "lookers on in Vienna." How to bring these into active sympathy with the work of the Convention is the great question, and one which I shall not attempt to solve in this address; but there is one thing absolutely certain to my mind, and that is, that this will never be accomplished until the pastors who preach to them, are first brought into active, earnest sympathy and co-operation with the Convention.

Is it too late in the day to ask the question, Upon whom has God imposed the duty of giving the gospel to the world? Surely there can be no divided opinion upon this question among Baptists. If this great and glorious work has been confided to the churches, then not only has every church its part to perform but likewise every member of every church; and whilst we may differ as to the best methods, we ought surely to be agreed as to the fact that each one must do his part in the great work.

If this be true, it is to be hoped that the standing committee on co-operation will from time to time, adopt such measures that through the ministry and otherwise, will bring this duty home to the hearts and consciences of the brethren in all the churches and thus provoke them to discharge the full measure of their duty in this regard.

As to the best methods of doing the work human experience and observation, as well as the Scriptures, teach that the maximum amount of good in the shortest period of time, is attained only by the maximum of combined effort. If every member of every church, and every church of every association in the State, should combine together in the work of giving the gospel to all the world, it would take no amount of argument or reasoning to prove that the degree of success would be immeasurably greater than if each worked separately and independently of the other.

Judson accomplished a vast work in India,

but if the Baptists of England and America had combined and sent a dozen Judsons to that country, what it took fifty years to accomplish, might have been done in ten. A man unaided, solitary and alone may build a most excellent house, finished and complete in all its parts; a dozen men will build the same house quicker, and better and cheaper, and with more ease. One hundred men may not be able to storm and capture a fortification. They may by long and patient labor and toil, sap, and mine it, whilst a thousand men could capture it in a day, and probably without loss, and without firing a gun. These simple illustrations serve the purpose of my argument namely: that to accomplish the greatest amount of good in the shortest possible time, and at the least possible expense to each, all the Baptists of Mississippi should be united in one common purpose, working together as become a common brotherhood, having one Lord, one faith, one baptism, one hope, one duty, one purpose and one destiny.

Did not the Apostle Paul mean that, when in his letter, which was written, "Unto the church of God which is at Corinth with all of the saints which are in the whole of Achaia" he said "Be perfected, be comforted, be of the same mind, live in peace; and the God of love and peace shall be with you."

Is it desirable that all the Baptists of Mississippi should be of "one accord, of one mind" in their efforts to give the Gospel to the world? This is a leading question and may be answered yes or no. If no, why not? Can they accomplish more by being divided and working separately and independently of each other? To state the question is to refute it.

We conclude therefore, that it is desirable to have all the Baptists of Mississippi just as Paul would have "all the Saints in the whole of Achaia," of the "same mind," working and co-operating together through their several churches and Associations with the Convention in the work of extending the Master's kingdom in the earth.

I go farther and express the decided conviction that the whole world will never have the gospel in its purity and simplicity until the Baptists of the whole world unite in their plans, methods and purposes in having it universally disseminated. When that time comes we may inscribe victory upon our banners, because we will be absolutely invincible, and will present a true picture of the church militant so firmly united that it is spoken of as a single person which is to become the "bride of the Lamb."

But some one may be ready to cry out in trepidation and alarm CENTRALIZATION! As a Baptist this has no terrors for me. It is the veriest bugbear; for one of the cardinal doctrines upon which the superstructure of all our churches rests, is, that each church is separate and independent, and is the sole custodian of ecclesiastical authority and cannot delegate it to any other organization or body of individuals, recognizing only the Lord Jesus as the head of

the church, and the Scriptures only as containing the true canons of the church. Hence it is impossible that there can ever be among Baptists any centralization of power outside of the churches that would trench upon the rights of the church.

I have thought proper to briefly present the questions of unification and co-operation because I believe that these show us the weak places in our lines. Like divided armies, brigades, regiments and companies, without any general plan, we are waging a sort of desultory warfare, the bravest and most courageous doing the principal part of the fighting.

When we look around us and see the destitution in our own State, and adjoining States, to say nothing of the millions of souls in foreign lands who have never heard the blessed gospel which is the power of God unto salvation; and when we consider further the fact that God has imposed upon us our full share in the work of giving these perishing souls at home and abroad this gospel of life; and when we consider the further fact that, this life is short, and is purely one of labor and probation; that our TRUE life, our REAL Life is that one beyond, the life that is "hid with Christ in God"; when we consider all these things does it not seem to madness and folly to waste any time, to fritter away any opportunity in discussing questions that are neither vital nor profitable; but, ought we not to rise as one man and obey the injunction what "thy hands find to do, do with all thy might."

I stand before you today with the solemn conviction that no people on the earth have such opportunities, and carry such responsibilities as the Baptists of this country. Holding to the gospel, pure and simple; believing in personal repentance, and personal faith, and personal conversion and personal baptism and personal salvation; with no ecclesiastical court, tribunal or council to formulate their doctrines of faith, or prescribe their rules of government and practice; recognizing the right of no man on the earth to say "come hither or go thither" or do "this or do that"; but recognizing Christ only as their great head and chief, over all and the Holy Scriptures as alone containing their sacred commands which they are bound to obey, the whole world lies out before them as legitimate fields of conquest for the truth. If the world truly is the field, and we are the laborers, shall we stand idle all the day long; shall we spend the time in fruitless disputations and profitless controversies? Nay, rather let us heed the admonition of the apostle to "redeem the time," that we may be accounted faithful stewards who shall receive the smiles of the Master when he comes.

May he who gave the command "to go disciple all nations," guide and direct us by his unerring wisdom, and may love and harmony and unity prevail in all our councils.

## HOLINESS. 6 Lines, 7s.

Daniel's wisdom may I know,  
Stephen's faith and spirit show;  
John's divine communion feel,  
Moses' meekness, Joshua's zeal;  
Run like the unwearied Paul, Win the day and conquer all.

## Zion Songster, p. 7.

E. J. King.

From "The Sacred Harp," of 1859, reprinted by Broadman Press.

## Mississippi Choctaws

# Nanih Waiya was end of journey

By Martha Haggan



According to legend, the Choctaws came originally from a distant land toward the setting sun. They were led by twin brothers Chahtah and Chikasah (later these two became the leaders of the Choctaw and Chickasaw Tribes). They sought a new homeland with mild winters, long growing seasons, fertile soil, and an abundance of fish and small game for food.

They carried a sacred pole with them on their journey. At night the pole was planted in the center of their place of encampment. Each morning it was leaning toward the rising sun as a signal for them to continue their journey toward the rising sun. One morning the pole was found to be in an upright position, so they knew they had come to the end of their journey.

They built the mound, Nanih Waiya, as a center for the ceremonials in

*One morning, the pole was found to be in an upright position . . .*

their new found homeland. The mound is located in the southern part of Winston County in Mississippi. It is said that the Nanih Waiya mound is some 1,500 years old.

Some versions of the origin of the Mississippi Choctaws include that a golden emblem of the sun was brought with the group. This emblem was placed at the top of Nanih Waiya and the mound served as a place for worship. "Garcilaso de la Vega, Chronicler of DeSoto's expedition, believes that the summit of such a mound as Nanih Waiya was used as a place of sun-worship." However, there seems to be no trace of sun worship present today.

"Prior to the advent of DeSoto and his three-year expedition to the southeastern United States, which began in 1539, the ancestors of the present day Mississippi Choctaws had never encountered Europeans." As people, largely of Anglo-Saxon origin, settled along the Eastern Seaboard they gradually began to push westward. The ever-increasing number of white settlers in Mississippi was a growing concern to the Choctaws by the close of the eighteenth century.

Devious methods were employed to usurp Indian land holdings, some planned by the federal government and some on the local level. Various treaties with the federal government, beginning in 1801, divested the Choctaws of millions of acres of land. The Choctaw exodus became a reality in the signing of the Treaty of the Dancing Rabbit Creek on Sept. 27, 1830. This final treaty in 1830 removed all but a small portion of the Choctaw Nation to what is now Oklahoma. Probably only about 1,000 to 1,200 Choctaws remained behind in Mississippi.

Before the removal, the Choctaws had made considerable gain in the areas of education, economic growth in agricultural expertise and cattle raising, and in law enforcement.

Due to the scarcity of information, it would appear, for the most part, that

the historians, the state, and the federal government forgot the remnant of the Choctaw Tribe remaining in Mississippi. Ironically, the Choctaws fell back on a share-crop existence.

In 1908, and again in 1916, special agents were sent to look into conditions of the Mississippi Choctaws which were, understandably, by this time, wretched. However, these reports prompted no action on the part of the government. Finally, in 1918, after about 20 percent of the total Choctaw population had died of influenza, attention of the Congress was gained and an investigation followed. As a result, the federal government appropriated \$75,000 for economic, educational, and health aid. One-third of the original allocation was designated for the purchase of farm land and the first two government schools for the Choctaw were opened in 1920.

Progress, however, came slowly until the modern-day governing body of the Choctaw tribe began to form in 1944, when the Secretary of the Interior declared lands held in trust for the Mississippi Choctaw to be a reservation. A constitution and by-laws were adopted by the tribe in 1945, and a 16-member tribal council was created. It was not until 1964 and the opening of Choctaw Central High School that a local 12 grade education was available to the Choctaws.

Today, there are approximately 5,000 members of the Mississippi Band of Choctaw Indians living mostly in seven tribal communities. These communities are located in four Mississippi counties; Neshoba, Leake, Newton, and Jones. Increasing numbers of Choctaws are gaining education as professionals and in skilled trades. According to the 1980 federal census, the average per capita

*The road from Dancing Rabbit Creek was long and arduous.*

annual income for the Mississippi Choctaw was \$1,400 as compared to \$5,000 for Neshoba countians in general.

The road from Dancing Rabbit Creek to the present has brought the Choctaw people through decades of deprivation and isolation. The trail has been long and arduous, but the Mississippi Choctaws are determined to take their rightful place in the Mississippi of today while maintaining the unique culture of which they are justly proud.

About the time of the influx of the most people from the Atlantic Seaboard, the American Board of Commissioners for Foreign Missions began their work. It was the outgrowth of the "Haystack Prayer Meeting" at Andover, Mass.

The American Board of Commissioners established a mission at Brainerd, Tenn., among the Chickasaws. The Choctaws heard about it and invited them (1817) to establish a mission in their territory.

This request was not immediately granted, but Cyrus Kingsbury was sent in 1818 and did what proved to be a fruitful work at Elliot, Miss. The same agency established its famous Mayhew Mission in 1929 at Mayhew, Miss. under Cyrus Byington.

The Council of the Choctaw Nation appropriated \$3,000 a year, and donated \$1,800 and 80 cows and calves for the support of the schools established by the missionaries.

In this period the American Board of Commissioners doubtless did the most outstanding work of a missionary and educational type. They followed up their work with the removal to the West. Many of their former pupils were the officials, leaders, teachers, and outstanding Christians in the New Nation.

Individual Baptists and Baptist churches did mission work among the Choctaws from the beginning of Baptist work in Mississippi. But the first mention of missionary to the Choctaws is found in the 1845 state convention annual when M. S. Shirk was presented as acceptable "as soon as funds can be procured for his support."

The Harmony Association — churches of Leake, Scott, and Rankin Counties — reported gifts to Indian missions in 1852. And the General Association of Regular Baptists of Mississippi, which was a large and influential body, received a report from a committee on Indian missions during their meeting at Ebeneezer Church in Jasper County, Oct. 22-24, 1859.

All of this work of education was interrupted by the removal which took place under the provisions of the Dancing Rabbit Creek Treaty. Some of it was transplanted bodily to the new lands in the West. Practically all of the rest of it was so disorganized by that blow and the rising tensions leading up the Civil War that the work mentioned in the two preceding paragraphs is about all that can be traced until after 1870.

About 1878, a few miles northwest of Carthage, Leake County, in the area known as Government Hills, some blacks organized a Baptist Church and named it Tribulation. Some Choctaws attended their services and were

converted. Then there were services on the first Sunday of each month for the blacks and the second Sunday for the Indians. This seemed to stir up the whites, and immediately the General Association took some action. They met in 1881 with Salem Church, Jasper County, and the committee previously appointed reported that they had made arrangements for a native Choctaw from the West to come preach to the Choctaws remaining in their midst. Finances were in hand for

*Their hopes for a native missionary became a reality.*

the support of the new missionary. Their hopes for a native missionary became a reality in the person of Peter Folsom.

In 1882 the report shows 71 cash payments amounting to \$316.75 for the support of the native missionary. The missionary, during the year, had baptized 40 persons, constituted one church, and ordained one minister. He was assisted for two or three months by a young Choctaw from the nation. This young man's name was Jesse Baker.

Missionary Folsom had contacted the Choctaws of the Tribulation Church; and, after other additions by baptism, they were organized into the Mount Zion Baptist Church. This church was admitted to the Harmony Association on Oct. 20, 1882. Folsom was called to Washington, D.C. on Choctaw Nation affairs and never returned. Jesse Baker got sick and died shortly afterward. He was buried in the white cemetery at Hickory.

Another plea was made to the nation for a missionary. This time James Brown was sent. He was sick when he arrived and lasted only about three weeks. He, too, was buried at Hickory by the side of his predecessor.

But the General Association was undaunted. They now secured the services of another native by the name of Elder Jack. At the meeting of the Association in 1884, Elder Jack reported that in 124 days of work he had preached 90 sermons, baptized 32 people, and organized one church. This church was named Hopewell, which was admitted to the Harmony

Association on Oct. 25, 1885.

At present there is a Hopewell Choctaw Baptist Church (Leake County) with the organization date of 1889. But Deacon Allman Comby of Hopewell explained that the original Hopewell sold their building and went to the Indian Territory about 1890. The benches were given to the Union (Choctaw) Church, and Union changed her name to Hopewell later on in appreciation of the gift.

Nathan L. Clark was one of the leaders of the General Association and also one of the most prominent Baptists in Mississippi at that time. In 1888 he was appointed to superintend the Indian work. He had three assistants — Jackson, Williamson and Freeman — who all reported much progress in their work.

From the Mississippi Baptist Convention Annual of 1891 there were reported to be 2,000 Choctaws in Mississippi. The eight Choctaw churches were located three in Newton County, two in Leake County, and one each in Greene, Jasper and Neshoba counties. The names of the eight ordained preachers were John Chitto, Indian Jackson, Isham Johnson, Seaborn Smith, Charley Sturdivant, Charley Thomas and Allen Willis. Eugene Farr in his writing says that there was a total membership of (Continued on next page)



### Famous Firsts

**1846** — The Mississippi Baptist was established with William H. Taylor as editor. The publication was suspended from 1849-1856, and then continued under Convention sponsorship from 1857-1862.

**1850** — November 12. The Convention accepted the ownership of Mississippi College. The college had been established as a private institution in 1826. It had been operated by the Presbyterian Church from 1842-1850, but had been returned to its original owners when the Presbyterians found themselves unable to finance it. Mississippi College was then offered to the Baptists and accepted. The report to the Convention stated: "The property is understood to be worth \$11,000." Mississippi College is the oldest institution of higher learning in Mississippi and the second oldest college in the Southern Baptist Convention. It was the first college in the state to grant a degree to a woman — in 1831.



# Nanih Waiya — journey's end

(Continued from previous page) about 300 in the Choctaw Baptist churches by 1891.

The majority of the Choctaw churches had gone in a body to the nation by the time of the last exodus in 1902.

The General Association had lost many of its own members and churches to the Mississippi Baptist Convention; thus ended a long and fruitful period of Choctaw missions by turning the work over to the Home Mission Board of the Southern Baptist convention in 1918. The details of the transfer of the Baptist mission work among the Choctaws from the General Association to the Home Mission Board is not available. The reason for the transfer is assumed to have been financial.

The late P. T. Chitto, former clerk of the New Choctaw Association, said that when his church, Mt. Zion, was a member of the Harmony Association they went to the meetings but they did not know what it was all about. Those belonging to other associations must have felt the same way. So in 1911 the six Choctaw churches — Mt. Zion, Hopewell, Macedonia, Bethany, Canaan, and Hope — formed an association of their own and called it the New Choctaw Baptist Association. There was already a white association called Choctaw. Minutes of the first two sessions have not been located, but Pat Chitto said that the first day of the 1911 meeting was taken up with trying to decide what to do. They knew that they wanted their own association, but none of them had ever held places of responsibility in the other associations to which they had belonged. However, that they did their work well is revealed in the reports made at the 1913 meeting.

According to the minutes of that third annual meeting of the New Choctaw Baptist Association, Oct. 17-18, 1913, with the Hopewell Baptist Church, Pine Bluff Church (Scott County) had been organized in 1912 and had been admitted to the Association. There were a total of 160 members in the seven churches. There had been 50 baptisms for the year. The pastors' salaries ranged from \$4.40 to \$16.20 and totaled \$53 for

the year. They gave a total of \$9.45 to home missions with six churches participating and five churches gave \$4.45 total for foreign missions. The value of the seven buildings was \$1,550.

The 1913 minutes also included a Sunday School report which stated that only two of the seven churches had a Sunday School with 22 pupils enrolled. Allen Willis gave the Sunday School report and he said, "God would impress upon our minds the importance of teaching the children his word. Deuteronomy 4:9-10 and 6:4-9. I would advise all the churches to organize a Sunday School."

Woman's work has also included in those same minutes. Though a very brief report, it indicated the women were already involved. The following was reported, "We, your committee on Woman's Work, recommend: that woman's work be pushed among our people. The women can do a great work. They have collected the following amount: \$8.65."

#### Six ministers, one licentiate.

By 1921 Calvary Church had been admitted to the Association. By then they had six ordained ministers and one licentiate. When the total mission offering of \$39.29 was reported, the reviewer of the report asked, "Are we believers if just this small amount will do for us?"

Since 1919 Home Mission Board, SBC/Mississippi Convention Board personnel have served as missionaries to the Choctaw Indians much of the time. Mr. and Mrs. J. E. Arnold came in 1919, lived in Union, and maintained a small school there. During the Arnolds' stay at Union a church (Calvary) was organized and met in the chapel of the Home Mission Board property.

In 1924 P. C. Barnett succeeded the Arnolds at Union. He remained in the work only 14 months. He assisted in the organization of the Bogue Chitto church in Jones County, near Sandersville. However, this church is mainly the result of the remarkable piece of volunteer mission work on the part of a white neighbor, Mrs. Bertie Thatch.

In the latter part of 1925 Barnett was succeeded by S. E. McAdory. The Home Mission Board continued this mission until in July, 1930, when the embarrassing debts and the depth of the Depression forced a curtailment on many fields.

Although it paid no salary, the Home Mission Board continued to furnish Missionary McAdory a home at Union until his death in 1945. As long as he was able, he farmed the 15-acre plot which helped to support himself and family. He also served country churches for half-time. He continued to confer with the Indian brethren and thereby kept up the work.

One of the most fruitful pieces of work done by McAdory was the organization of the Bogue Chitto Church (1933) located in northeast Neshoba County. The Bogue Chitto Choctaws were considered as "wild Indians" and the doing of mission work among them was difficult. The attitude of some of the white neighbors and owners of the places on which the Choctaws were tenants aggravated the difficulties. The efforts of McAdory and some of the Christian

Choctaws have been abundantly rewarded as today Bogue Chitto Church is one of the strongest of the Choctaw churches.

Beginning in 1931, the Mississippi Baptist Convention Board took over the work formerly done by the HMB. It was now on a half-time basis, with the HMB retaining possession of the mission property.

Following McAdory's death, W. W. Simpson was employed as missionary with part of his salary being paid by the HMB with a home being furnished at Philadelphia. Simpson was also furnished an automobile which was a great help in his travels over the widely scattered territory occupied by the Choctaws.

The original building for Canaan Church was built about 1905 near Edinburg. B. D. Isaac was pastor at Canaan when his son, Edwin was killed on Luzon during World War II. Brother Isaac gave part of the life insurance money toward a new building. As most of the members lived near the Pearl River Community it was decided to build the new church building there.

However, at least one deacon later had his own thoughts about leaving the old building and cemetery back in the woods near Edinburg. So with the help of an eager young preacher boy, services were started again. This group sent a petitionary letter of admission to the annual meeting of the New Choctaw Association in 1949. The Minutes reveal that there was much deliberation and they were received into fellowship only after agreeing to be known as OLD Canaan Baptist Church and to work with the Association body with good faith and brotherly love.

The Horace Fishers were appointed in April, 1954 as the HMB/MCJB missionaries to the Mississippi Choctaw Indians. Although W. W. Simpson was no longer employed by the boards, he continued to live in the area and for several years was pastor of the Bethany Church. His wife's poor health caused them to move away to be near a son.

By the time the Fishers came on the scene, much of the Choctaw population was in the Neshoba County area. Three Choctaw communities with their federal government elementary schools were in three areas of the county, the Public Health Service Indian Hospital and the Bureau of Indian Affairs Agency were located in the town of Philadelphia. There were little or no facilities in the town to meet the human needs of the Choctaws.

With funds from the HMB, Fisher led in the building of the Baptist Indian Center in downtown Philadelphia. The building with restroom facilities, drinking water, small kitchen, and comfortable chairs was opened in October 1956. The building also served as office for Fisher. The following year the HMB reassigned the Fishers to work in another State.

The Kanubbes, Victor and Eileen, were the next HMB missionaries. They served among the Mississippi Choctaw Indians 1957-1960. Brother Kanubbe was an Oklahoma Choctaw. They were well received by the

## From the Minutes of 1913

### The Cost to the Patient While at Memorial Hospital

The use of any one of the three operating rooms which have been provided with an equipment unsurpassed in every detail is from \$3.00 to \$10.00, according to the nature of the operation.

Beds in the wards, including board, general nursing and the attendance of a staff physician, who is always an expert in his department, can be had for \$10.00 per week. Separate rooms are \$15.00, \$17.50, \$21.00 and \$25.00 per week. Some rooms, most favorably located and including private bath, are even higher. This service also includes board and general cost of nurses, but does not provide for physician or surgeon, who are always chosen by the patient and over whose fees the hospital has no jurisdiction. It is not always possible to secure or demand the cheaper rooms, as the number is necessarily limited and the demand great. When a special nurse is required that service will cost \$15.00 per week for junior, \$21.00 for senior, and \$25.00 for graduate.

Mississippi Choctaw, though not so well received by others. There was much unrest in Mississippi during those days and the Kanubbes were victims of the time. Before the end of their tour of duty among the Choctaws it became necessary for the Kanubbes to depart the HMB missionary residence and seek another place to live in Philadelphia.

#### 353 people, 48 cars

It was during their missionary labors that Corinth Church in the Tucker Community came into being. In 1958 when Corinth was received into fellowship of the New Choctaw Association, the Clerk wrote "now there are twelve churches in the New Choctaw Baptist Association." From the Minutes of that same meeting the congregation report on page 21 included (concerning attendance), "On Saturday there were 240 people and 30 cars ... On Sunday there were 353 people and 48 cars."

Richard (Dick) and Barbara Mefford were the next missionaries. They served among the Choctaws from late 1960 until mid-1966. As the previous missionaries had to vacate the HMB residence, the house was sold to Neshoba County Baptist Association for their missionary.

The newly appointed missionaries were present at the meeting of the New Choctaw Baptist Association annual meeting in 1960 when there erupted a sharp disagreement among the brethren. The minutes of that meeting indicate the strong difference of opinion that had arisen.

Corinth, the youngest of the churches, in her missionary zeal, started some home Bible studies in an unchurched area. This resulted in some professions of faith with these new believers being baptized into the fellowship of Corinth Church. The lengthy discussion brought before the body of the association stemmed from the strong belief of some, that those new believers should have been baptized into membership of the Bogue Chitto as it was the nearest geographically to their homes. The "nearest church" seemed to be of utmost importance.

Finally, the man who was pastor of both the Bogue Chitto Church and the Canaan Church, made a motion to

"withdraw Corinth Baptist Church from the Association." There followed much more discussion, then eventually he withdrew his motion.

At the annual meeting the following year, 1961, and for several more years, the records show no report or no messengers from the Bogue Chitto or Canaan churches. However in 1969 the minutes of the annual meeting reveal that Bogue Chitto Church was welcomed back into the Association with a standing vote. That same year a brief letter from the Canaan Church began "Dear Brothers and Sisters of Christ" then indicated that at this time they chose not to come back into the Association.

In 1962 the Sandy Hill Baptist Church (Kemper County) which had been organized among some isolated Choctaw tenant cotton laborers, was admitted into the Association. This church has since reverted to mission status with Corinth Church serving as the sponsor.

In 1966 after the Meffords were transferred to Montana, Dolton and Martha Haggan were appointed and served 17 years as missionaries among the Mississippi Choctaws.

By this time progress was being made educationally with the high school available locally. The tribal government had joined with four other southeastern Indian tribes so that their cries were at last being heard. Thus, the Choctaws were moving more toward self determination and less dependency on others. Factory jobs were opening up to them. Adults were strongly encouraged to enrol in adult education classes and on the job training. Low income housing was becoming available.

With the direction things were moving, there was a growing need for an English language Baptist church to meet the spiritual needs of the non-

(Continued on next page)

### Famous Firsts

1861 — January. Mississippi succeeded from the Union. The Mississippi Baptist Convention supported this policy and did not waver in its support through the war. The soldier who deserted from the Confederate Army was subject to discipline in Baptist churches.

1873 — Blue Mountain College was organized by General M. P. Lowery, for the education of young women. This is the oldest college for women in Mississippi. In 1920, the Lowery and Berry families gave the college to the Mississippi Baptist Convention.



# Nanah Waiya journey's end

(Continued from previous page)

Choctaw speaking Indians moving into the area to work in federal government, Public Health Service, or tribal administrative positions. As a result, the Choctaw Central Baptist Church was organized and was admitted to the New Choctaw Baptist Association in 1972.

The center for Choctaw affairs was shifting to the Pearl River tribal community, seven miles west of Philadelphia. The high school with its dormitory was already there, the newly organized Choctaw Law Enforcement, the new Public Health Service Hospital was being built, a new Tribal Office building was under construction, a large housing development and an industrial park were to be located in the Pearl River Community.

At the recommendation of Missionary Haggan and in consultation with others, the HMB approved the selling of the Baptist Indian Center in the town of Philadelphia and the building of a new center at Pearl River. In direct answer to prayer, an ideal location was made available by the Tribe. The new Baptist Indian Center opened in July 1972.

The 1980 associational minutes with 12 churches reporting revealed a total membership of 1,280, 26 baptisms, ten of the 12 churches gave \$1,443 through the Cooperative Program, foreign missions offering totaled \$568 while the home missions offering was \$506, association budget gifts were \$3,473, designated gifts \$2,558 and church staff salaries were \$10,325. Vacation Bible Schools were conducted in eleven of the twelve churches. Woman's Missionary Union had a total of 122 members in all age groups.

That same year, a group of Choctaw young people were trained and conducted Vacation Bible School in four churches. In July, two of those young people plus six Choctaw adults were sent by the Association on a mission trip to Chicago. There they conducted house to house visitation in the mornings, Vacation Bible School in the afternoons and revival services at night among unchurched Indians of various tribes. As a result of this adventure, a mission was later established. In 1981, Arthur Ben and his family moved from Mississippi to be pastor of the mission. They continue to work there today.

When evaluating the 1980 reports it should be noted that the total Mississippi Choctaw population was about 5,000 with approximately 50% of those under twenty-one years of age. The per capita annual income was \$1,400 and the average educational level had risen to the 8th grade level.

Throughout their history Choctaw Baptists have had one of their own to serve as "associational missionary." He had the primary responsibility to witness and minister among unchurched Choctaws. Records indicate that at numerous times there were as many as three serving simultaneously. One sponsored by the Association, another under the direction of the associational Sunday School organization, while the third served for the associational WMU. The latter two organizations have been strong through most of the Choctaw Baptist history.

# 1840 Treasurer's Report

## Foreign Missions

1838, May 4, by amount on hand \$180.75; interest on do. to May 23, 1839, \$15.26,	\$196.01
1839, May 23, By amount collected this day	344.00
1839, May 23, Interest on the above, \$540.01, to May 30, 1840, \$41.10; paid by Jas. Tibbs, \$5	46.10
1839, May 23, Paid by Fellowship Ch. Kemper Co. \$32.50; by Mt. Moriah Ch. Kemper Co. \$21.25	53.75
	\$639.86

Balance, \$639.86

## Domestic Missions

1838, May 4, By amount on hand, \$101.00; interest on do. to May 23, 1839, \$8.53	109.53
1839, May 23, By amount collected this day	92.50
1839, May 23, Cr. By this amount paid, by order	50.00
	\$152.03
1839, May 23, Interest on the above to May, 1840, \$12.41; received of F. O. Wadsworth, \$10	22.41
1839, May 23, Received of C. S. Wadsworth	10.00
	\$184.44

Balance, \$184.44

## American and Foreign Bible Society

1838, May 4, By amount on hand, \$210 — interest on do. to May 23, 1839, \$17.75,	\$227.75
1839, Oct. 26, Paid by John Moffit \$10; May 23, 1839, collected this day, \$232.37,	\$242.37
Interest on the above amounts \$470.12, to May 30, 1840	38.50
1839, Aug. 10, Paid by Sabbath School at Judson Institute, \$7; May 30, 1840, paid by Jos. Tims \$5	12.00
1840, May 30, Paid by Adams County Bible Society, \$65; by William P. Carter, \$1	66.00
1840, May 30, Paid by Benjamin Whifford on subscription to A. McClay; \$20; N. Robertson, Jr., do. \$5, Mrs. P. McGill do. \$2.00	225.00
1840, May 30, Paid by T. S. N. King on subscription to A. McClay	50.00
1840, May 30, Paid by William H. Taylor on subscription to A. McClay	10.00
	\$871.62

Balance, \$871.62

## Publishing Burman Bible

1838, May 4, By amount on hand, \$92; interest on do. to May 23, 1839, \$7.77	9.77
1838, Oct. Paid by N. R. Granberry, \$6; May 23, 1839, paid in this day, \$41.50	47.50
Interest on the above amounts, \$147.27 to May 30, 1840	11.78

Balance, \$159.05

## For Mrs. Wade's School, (Burma)

1838, May 4, Amount on hand \$11.62 <sup>1/2</sup> ; interest on do. to May 23, 1839, 93 <sup>3/4</sup> cents	12.56 <sup>1/4</sup>
Interest on the above, \$12.56 to May 30, 1840	1.00
	\$13.56 <sup>1/4</sup>

Balance, \$13.56<sup>1/4</sup>

## General Purposes

1838, May 4, Amount on hand, \$1; July 5, paid by various persons, \$97.81	98.81
Interest on the above (98.81) to May 23, 1839	6.96
1838, Oct. 26, Paid over by N. R. Granberry, \$56 62 <sup>1/2</sup> ; interest on same to May 23, 1839, \$2.60	59.22 <sup>1/2</sup>
1839 Amount paid in this day	757.70
	\$922,69 <sup>1/2</sup>

245.77

185.00 \$430.77

\$492.92<sup>1/2</sup>

Interest on the above (492.92 <sup>1/2</sup> ) to May 30, 1840	40.00
1840, May 30, Paid by Hepzibah Church, Lawrence Co. \$12; by Rehoboth Church, Yellobusha Co. \$10	22.00
1840, May 30, Paid by Wm. Minter \$4; by Hepzibah Church, Clark Co. \$10	14.00
1840, May 30, Paid by R. M. Prentice, \$1; collection on Sabbath at Wahalak, \$54.25	55.25
1840, May 30, Paid by Thomas Chiles, \$5; by Columbus Church, \$10	15.00
1840, May 30, Paid by Jas. Thamess, \$5; by James Thigpen, \$2; by Palestine Church, Hinds Co., \$24.81 <sup>1/4</sup>	31.81 <sup>1/4</sup>
1840, May 30, Paid by Daniel King, \$3; by Choctaw Association, \$10; by John Ratliff, 50 cents	13.50
1840, May 30, Paid by John Micon, \$1; by James B. McLellan, \$1; by William M. Farrar, \$1	3.00
1840, May 30, Paid by J. V. Welch, \$1; Pleasant Grove Church, Choctaw Co., \$10; Brandon Church, \$26.50, Washington Church \$10; Natchez Ch. \$32.50; Fellowship Ch., Jefferson, \$35	37.50
1840, May 30, Paid by Jackson Church, \$10; Wahalak Church, \$20; Francis Thomas, \$1	77.50
1840, May 30, Paid by Granberry Blount, \$2; Middleton Church, \$17.50	31.00
1840, May 30, Paid by New Bethel Church, \$10; M. W. Chrestman, \$1; W. J. Deuson, \$10	19.50
	21.00

## Payments on account of the Monitor and Luminary

1840, May 30, Paid by Thomas Davis Kennedy's Store, Copiah Co. \$2.50; John Thedford, Brigport, \$1	3.50
1840, May 30, Paid by Matilda J. Flower, Brigport	1.00
	\$887.48 <sup>3/4</sup>

\$6.06<sup>1/4</sup>

T. S. N. KING, Acting Treasurer

The Auditing Committee certify that they have examined the above accounts of the Treasurer, and find them correct. June 2, 1840.

William Minter, C. S. Wadsworth, Elijah Dupree, Auditing Committee.

The annual meeting of the Association is two full days. Once each quarter there is a full day of meeting for the associational executive board.

Through the years the Choctaws have progressed with the help of many caring non-Choctaw friends and sometimes in spite of the "help" from others. Once Missionary Haggan became quite concerned that a cult group had come in and started meetings in one of the Choctaw communities. He was puzzled by the seemingly indifferent attitude shown by the Choctaw Baptist leaders. His inquiry, "what are we going to do"

brought the nonchalant reply "nothing, just leave them alone and they will soon be gone as fast as they came." They were right!

Many of the churches were (and some still are) one room buildings located at the end of a dry weather road. The women's meetings were held outside whether the weather was sunny, rainy and or cold, the meetings proceeded as planned. Thoughts of cancellation or cutting it short never seemed to occur to them.

Missionary Haggan noted that the attendance at any meeting was not altered by the weather. When he ask-

ed an elder Choctaw about this observation, the response came "the Lord knew about this meeting and the Lord planned the weather so we have to accept it." B. D. Isaac, long-time pastor of Choctaw churches, could remember one of his pastorates which involved having to walk 30 miles from his home to the church to preach on Saturday night then after preaching on Sunday walk the return trip of 30 miles on Sunday night. Monday morning and for the remainder of the week found him and his family in the cotton fields.

The Choctaws came to Mississippi

led by a sacred pole and walked toward the rising sun. Here, they have found the Way of the Old Rugged Cross.

Sources: Eugene Farr's "Religious Assimilation: A Case Study. The Adoption of Christianity by the Choctaw Indians of Mississippi;" Bureau of Indian Affairs, Choctaw Agency, Philadelphia; and Probe magazine, May 1977.

Martha Haggan is former missionary to the Choctaws. Her husband Dolton is pastor of Pocahontas Church.

## Sold to Baptists

# Eight room house first MBMC home

By Jean May

The work of our Lord during his brief stay on this earth centered around three major areas — preaching, teaching, and healing.

The Mississippi Baptist Convention Board and the agencies that make up the Convention have followed in the Master's footsteps. Mississippi Baptist Medical Center (MBMC) is proud of its affiliation with the Convention and of its history of service to the people of Mississippi. Truly the Lord has blessed the efforts of our Convention and its member agencies as they seek to carry out the service to which they have been called.

As the Convention celebrates its 150th annual meeting, and the Mississippi Baptist Convention Board its 100th anniversary, MBMC will be looking forward to the celebration of its 75th anniversary, seventy-five years of constant growth. Years of progressive and innovative provision of quality medical care, facilities, equipment, medical staff and personnel without losing sight of our real purpose.

From very humble beginnings, with the aid of a healthy dose of vision and dedication, MBMC has emerged as the state's largest, private, general hospital.

In the early 1900's, when Baptist Hospital was founded, hospitals in Mississippi were, for all practical purposes, non-existent. In Jackson, aside from the Charity Hospital, and the State Institution for the Deaf and Blind, "hospitals" were usually converted houses owned by individual doctors.

Such a "hospital" was owned by Drs. Hunter and Shands, Presbyterian and Methodist respectively. It was a large, eight room residence known as the Eckles property on the corner of North State and Mansfield.

It was described by Miss Sallie Stamps (the one graduate nurse on staff) in the Aug. 29, 1940 issue of the *Baptist Record* as "... a large, cold house with fireplaces, eight beds, and one bath. One cook who helped with the laundry, one orderly, and two probationers (student nurses)."

Miss Stamps even described the first surgery performed in the new "hospital" in 1910. "You should have seen us boiling everything — sheets, sponges, etc. and using them wet, but sterile. We were successful with our first patient; and from then on we were most busy with our house full. Many time four patients would double up; we would put two in a room, or place one for the night in the operating room, or the end of the hall with screens around it."

Some of that 1910 experience holds true today — at least the part about being "most busy with our house full." MBMC is thankful that its patient census is holding at an average of 75-80 percent while many hospitals are experiencing 50 percent and lower. Much of the credit for this continuing stability must go the faithful and talented

medical staff which has also grown through the years — from two to over 400.

That 1940 *Baptist Record* article also recounted how the Mississippi Baptists got into the hospital business. To paraphrase Miss Stamps — "one day Dr. Yarbrough (the pastor of First Baptist, Jackson) was making his hospital visits and ran into Dr. Shands. Their conversation turned to the need for a hospital in Jackson large enough to serve the needs of all qualified physicians. The pastor suggested to Dr. Shands that, "Baptists are building hospitals all over the country — why not get in touch with them." He did.

In 1909 Drs. Hunter and Shands offered to give the property to the Mississippi Baptist Convention. However the committee appointed to look into the proposal could not reconcile all factors and was disbanded in 1910. Another committee was appointed.

The 1911 Convention minutes include a "Report of Committee on Baptist Hospital at Jackson." An agreement was reached and the Convention was given title to the properties, for just over \$5,000 with the agreement that it would remain a hospital for at least ten years, that a building costing not less than \$25,000 be erected, that it would be open to all reputable physicians and for the use of both pay and charity patients. The deed was made on Jan. 10, 1911, by Governor A. H. Longino acting as attorney without charge.

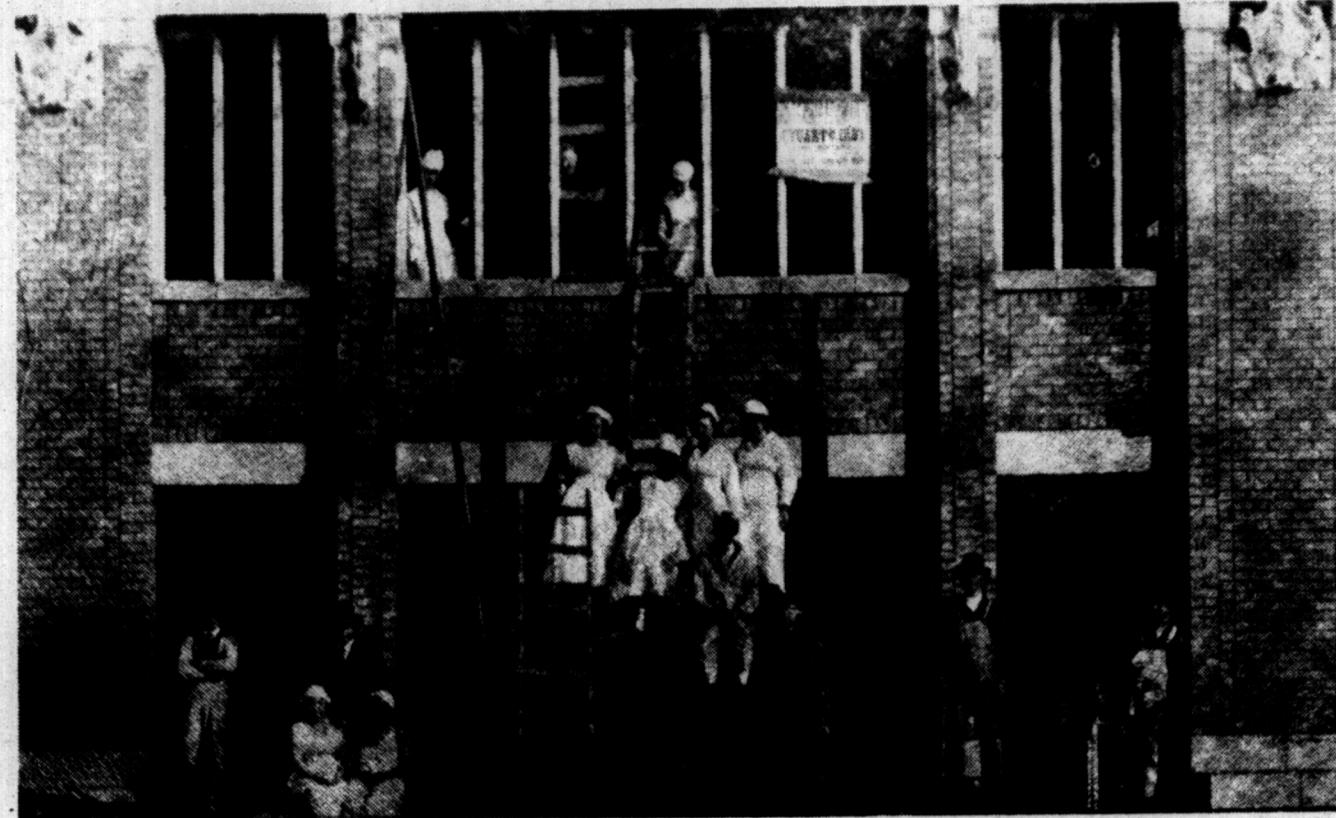
That same report called for the appointing of a board of trustees (annually) to have charge of the work and hold legal title to the property.

Obviously, all points of the agreement have been kept. Baptist Hospital stood, in ever-growing proportions, on that piece of property for 65 years. Our medical staff includes the finest physicians and surgeons in the state, and our charity care exceeds \$1.9 million per year.

Plans for a new Baptist Hospital to cost approximately \$100,000 were completed and adopted by the Convention in November 1912. Two lots adjoining the hospital property on North State were donated in 1913 and the original frame house was moved to the middle of the block. Foundation was laid and a six-inch concrete slab poured as the beginning of the new hospital.

On Nov. 7, 1972, 60 years to the month later, the largest single building permit in the history of Jackson was issued to MBMC for construction of a new \$35 million facility. An estimated 170,000 yards of dirt were hauled from the site in what is believed to be the largest excavation in Jackson's history.

Much of the prior information has been heard or read about by Mississippi Baptists in years past. However, in today's mobile society there are many to whom the informa-



Early scene of Baptist Hospital.

## Ashley Vaughn

Ashley Vaughn, pastor and Mississippi Baptist leader, moved to the Natchez country in 1833 because of ill health. There he served as a home missionary of the American Baptist Home Mission Society. In December, 1835 he became pastor of the Clear Creek Baptist Church of Washington.

In September 1836 Vaughn published the first Baptist paper of the state, *The South-Western Religious Luminary*, as a medium to elicit sentiment among the Baptists of the state for a convention. In 1838 this paper was merged into the *Mobile Monitor* and *South-Western Luminary* which was published in Mobile, Alabama.

The suggestion to originate the state convention began in the Mississippi Association which passed resolutions in October, 1836; the Bethel Association took similar action at about the same time. In December, 1836 delegates from the two associations met at the church in Washington, Adams County, to organize the convention.

Vaughn, called the "father of the Mississippi Baptist Convention" was

elected president, made chairman of the committee to draft a constitution, and named chairman of a committee to prepare an address commanding the convention to churches and ministers.

Vaughn was elected president of the convention in 1837 and 1838. He delivered stirring reports on foreign missions during the convention meetings of those years and recommended that all churches of the Baptist denomination in the state observe the first Monday evening of each month as a time of prayer for the spread of the gospel.

Ashley Vaughn's death at age 31, just two months prior to the annual session of the 1839 convention, caused an aura of somberness to settle over the meeting. Although he died after having served Mississippi Baptists fewer than five years, his contribution is one which has immeasurable significance in the forward progression of Mississippi Baptist life.

By Barbara Taylor, freelance writer living in Crystal Springs.



### Famous Firsts

1875 — The State Convention gave official sanction, after some opposition, to the Ladies Missionary Societies which were developing in a number of churches. Recommendations were made to the Convention urging pastors to organize missionary societies in each church and suggesting that the societies divide their contributions between the State Mission Board and other worthy agencies. Among the messengers that year was Mrs. A. L. Mitchell, reporting from Bethel Church. This was the first and only time a woman was accepted as a messenger before 1900.

### From the Minutes Of 1912

#### Baptist Hospital

During the past year the hospital has had 193 patients, 176 of this number have been pay-patients from whom we have received about \$5,000.00, and 17 have been charity patients which would have cost, if paid for, about \$900.00. In addition to these 17 who have been treated free, we have made a reduction to many others who were not able to pay full rates. We have lost by death during the year seven, none of whom were charity patients, and two of whom were dying when brought to the hospital. This, as you see, is a very low death rate, about 3 per cent.

We are glad to report that the hospital has been self-supporting during the year just closed.

# Good connections are what Village gives to Baptists

By Paul N. Nunnery executive director  
The Baptist Children's Village

A number of years ago, a commuter airline which scheduled flights from Mississippi cities, advertised its services with the slogan, "WE'VE GOT GOOD CONNECTIONS", suggesting thereby that one might travel to virtually any area of the world through flights originating with the local airline. Beginning May 7, 1897, when the first children were formally admitted to residential care, and continuing without interruption, through global wars, natural catastrophes, economic depressions, recessions and crisis-laden societal changes, The Baptist Children's Village has faithfully provided Mississippi, and Mississippi Baptists, in particular, with a mission ministry to children and the family.

That mission ministry is now, as it has always been, well-calculated to provide cooperating Mississippi Baptists with "good connections" to every field of mission opportunity.

The closing language in Article II of the Constitution of Mississippi Baptist Convention, which deals with objects of the Convention, recites, "—it is the purpose of this Convention, through cooperation with Southern Baptist Convention, to maintain and further the Kingdom of God in all parts of the world".

## Reflecting credit

Any recounting of contributions made to the history of Mississippi Baptists by the Children's Village would first list the record of alumni and former Village residents, in pursuing the Convention's objects, particularly its purpose, "—to establish and further the Kingdom of God in all parts of the world."

Throughout the state, and around the world, stable and productive Christian adults, Village "products", quietly continue to reflect credit upon themselves, upon the training and lifestyle embossed upon their formative years as residents of The Baptist Children's Village, and upon the heritage of Mississippi Baptist Convention in the establishment and furtherance of the Kingdom of God. In industry, commerce, government, in the teaching and healing professions, in the vocational service of the church, and most notably, in the founding and maintaining of sound Christian homes, Village children continue to join Mississippi's community of cooperating Baptists who "Tell the World".

Recently, three young adults who made their homes and lives with the Village family as children returned to familiar scenes of childhood for an informal reunion.

Typical, as they are, of the so many sterling examples of accomplishment by Village alumni; these stable, Christian adults convincingly symbolize for Mississippi Baptists the return on their investment in the ministry of The Baptist Children's Village; the contribution which the Village, through its children, has made, and is making to the most sacred purposes and objects of the

Convention.

Ronnie G. Foster is a 35-year old bivocational Baptist preacher and pastor, who came to live at The Children's Village in March of 1961, when he was 10 years old. For almost nine years, through high school and college at Northwest Junior College in Senatobia, Foster received Village care and training which, according to him, redirected his life and cemented the Christian code which motivates him today.

Senior Village staff members vividly recall Ronnie's first sermon — as a young adolescent — delivered to a mid-week prayer service on The Village campus. A loving husband, the compassionate father of two beautiful children, he earns his livelihood as a talented member of the staff of an interior decorating firm.

However, on Sundays and Wednesday evenings, "Brother Ronnie", as he is known to his intimates, is found in the pulpit of a Mississippi Baptist church, preaching the gospel and witnessing to the faith he found as a Village child.

His public Christian witness always includes a forceful testimony of his love and appreciation for The Baptist Children's Village, and he regularly undergirds that testimony by contributing time and talent to Village repair and rehabilitation needs in his field of expertise. Ronnie Foster is a quality example of the contribution which the Village has made, and is making, to the history of Mississippi Baptists through the local church.

Mrs. Curtis Ferrell is the 36-year old mother of two lovely daughters, the wife of Baptist minister. And she is a foreign missionary, serving actively in the country of Ecuador. "Deanie", as she is known to those who know and love her best, came to live at The Baptist Children's Village in January of 1961, immediately after her 12th birthday. Like Ronnie Foster, she lived both on the old Woodrow Wilson Drive campus, the present site of the Jackson Mall, and on the Flag Chapel Drive facility, near Jackson, now known as "The India Nunnery Campus".

## Immersed

Past her graduation from both Clinton High School and Mississippi College, and to the date of her marriage in Powell Chapel on the Village campus, Mrs. Ferrell immersed herself in the life and the program of The Baptist Children's Village. As a soloist, and as a member of two of the busiest choral groups in the Village's department of music, she regularly graced Baptist congregations across the state and blessed the hearts of thousands in choral leadership of worship services in Baptist churches.

After a brief career as a public school teacher, and training with her husband at Southern Seminary in Louisville, KY., she joined in support of him as he assumed staff responsibility at Broadmoor Baptist Church in Jackson, and then as a volunteer with the Foreign Mission Board,

Southern Baptist convention, assigned to Ecuador, where the Ferrells have now served for more than three years.

Thus, The Children's Village, through the real objects of its ministry, its children, has contributed, and continues to contribute to Convention purposes, specifically the furthering of the Kingdom of God in all parts of the world.

Mrs. Robert K. Boteler, a loyal wife and the loving mother of a growing son, came to make her life and home at The Village of children in June of 1953 when she was only seven. For almost 14 years, and until her graduation on the dean's list, at Mississippi State University, Hilda Boteler received from and generously contributed to the history being written by The Baptist Children's Village. Meanwhile, during her college years, as an active member of the B.S.U., she volunteered and served as a student summer missionary, on two occasions, in California and in Michigan. After one year as a public school teacher, she was accepted for a two-year term as a teacher of "missionary kids" in Peru.

Upon her return to the States, she resumed her teaching career with a developed specialty in the field of remedial reading, was married in Powell Chapel on the Village campus, and continues her support of the ministry of The Baptist Children's Village through the teaching of today's Village children with special needs. Through alumni like Hilda Boteler, the Village has contributed and continues to contribute to Convention objects, on the home mission field, and around the world.

Other Village children have grown up to serve the agency as members of its board of trustees, as members of the agency's staff, as partners with the Village in prayer, and as substantial financial supporters of Village causes.

A brief visit in October of 1985 with Ronnie Foster, Deanie Ferrell and Hilda Boteler serves as a thrilling reminder of the role which the Village has filled in Convention life in every area, and the opportunity for service contribution which lies before our child care agency, through our children, "—to establish and further the Kingdom of God in all parts of the world". Through "Mississippi's largest family", The Baptist Children's Village, Mississippi Baptist Convention has "GOOD CONNECTIONS!"



Ronnie Foster, Deanie Ferrell and Hilda Boteler, former Village children representing state home and foreign missions, visit with Paul N. Nunnery, executive director of The Baptist Children's Village before The Village's Powell Chapel. (L to R) Foster, Ferrell, Nunnery, Boteler.



Karl K. McGraw, director of properties (far right) and Peggy S. Taylor, social service coordinator (second from right), both of the Village Staff, share memories with representatives of foreign, home and state missions whom they knew as Village children. (L to R): Mrs. Curtis Ferrell, Mrs. Robert K. Boteler, and Ronnie G. Foster.

## 1875

### SUSPENSION OF THE ORPHANS' HOME A CARD FROM THE EXECUTIVE COMMITTEE

The executive committee of the Orphans' Home are under the painful necessity of announcing to the public the suspension of that noble institution, and the dispersion of its helpless inmates wherever they can get homes.

The institution is without *money*, without *supplies*, without *credit*; and in this condition no other alternative is left. This is the saddest duty we have ever been called on to perform in connection with this institution. We hold the superintendent and his subordinates blameless in this matter. It was no fault of theirs. A more devoted and self-sacrificing set of individuals can scarcely be found anywhere, and especially do we desire to attest the integrity, efficiency and energy of the superintendent, R. N. Hall.

But his appeals and our appeals to the public, and especially to the Baptist denomination, who are the chartered owners of the Home, were ineffectual, and the contributions for the past sixty days have been almost nothing; and with an old indebtedness hanging over it, its credit was destroyed and we driven to the sad alternative of suspending.

We ask the creditors to be patient. The assets are abundantly sufficient to pay all indebtedness if properly managed, but if suit be brought it will necessitate putting the corporation into bankruptcy, and in that event it would not pay out. In the meantime we assure the creditors that the property shall be preserved and no preference given to any creditor, but all shall share alike.

In the meantime, there are twenty-five or thirty little children not yet provided with homes, and it may be several weeks before they can be, and we appeal to the public in behalf of these to send contributions of food for them that they may not go away hungry.

The Home has performed its mission. It raised and educated hundreds of orphans of Confederate soldiers, and with that the people lost interest in it; and while we fondly hoped it would be perpetuated as a living memorial of the heroism and patriotism of our gallant dead, and a home for the homeless, yet we do not reproach any one though no doubt if the whole people of Mississippi could see the anguish wrung from the hearts of these children, their tears, their sighs, their parting embraces, as day by day they leave, we doubt not there would be thousands who would indulge in self-reproaches deep and lasting. But we feel we have done our duty, and to God and the public we commend them.

The superintendent will remain in charge of the property, and such of the children as can't get homes; and we beg the people in the name of humanity, send of supplies sufficient to feed them until the Baptist State Convention meets in July, when the property will be disposed of in some way, and the debts paid, or it may be, some plan will be devised to resume and continue the institution.



## Famous Firsts

1881 — The first and only session of the Southern Baptist Convention held in Mississippi — First Baptist Church of Columbus. 270 messengers attended the Convention.

## Report On Our Relation With The North

Your committee appointed to take into consideration the recent decisions of the Baptist board of foreign missions, located at Boston, and the American Baptist home mission society, at its recent meeting in Providence, affecting the rights of southern Baptists and slaveholders, and the proceedings of the southern Baptist convention at Augusta, besides all other documents relating to this subject, would respectfully report: That they have had the same under deliberate investigation and reflection, and have come to the following conclusion: 1st. That they in common with the whole denomination in the south and southwest, have received the intelligence of these decisions, whereby slaveholders are made morally unequal with non-slaveholders, and on that account are rendered ineligible to appointments as missionaries or agents of the foreign and domestic mission boards, with deepest regret; that said decisions are in violation of the spirit of the constitutions which have bound us together as one man in benevolent operations, and in express contravention of the resolutions passed at the triennial convention held in Philadelphia, April 1844, and at the meeting of the home mission society held at the same time and place, and in like manner contrary to the examples of our Saviour and his apostles and entirely subversive of the usage of the Baptist denomination from the earliest period of history, as well as prejudicial to the rights of southern christians. Your committee, while making this general expression of sentiment with reference to this painful subject, would disclaim for themselves and their brethren generally, the most remote idea that collision of sentiment upon benevolent operations, or separation of northern from southern Baptists in national organizations for the extension of the Redeemer's kingdom, can affect the harmony of doctrine and sentiment, or the general ecclesiastical principles of the great Baptist family. They regard the present crisis as one which they would have strenuously avoided by every human effort, but they have come to the conclusion, from the facts which have been placed before their minds and which have appeared in the public prints, that further connexion with the national organization for foreign and domestic missions, is neither agreeable, proper nor advantageous. They recommend, therefore, the adoption of the following resolutions:

**Resolved**, that this convention herewith dissolves all connexion with the triennial convention, and the American Baptist home mission society.

**Resolved**, that the convention will be willing to resume the connexion with these bodies, when preparation has been made for our wrongs, and the south shall receive and enjoy all the rights now enjoyed by the most favored northern Baptists; but that until such time all funds contributed for these objects, be forwarded to the board of the southern Baptist conven-

tion, located at Richmond, Va. and Marion, Alabama.

**Resolved**, that Rev. J. Micou, B. B. Buchanan, Benj. Whitfield, and brethren W. L. Balfour, J. H. McRae and T. N. Waul, be appointed to represent this body at the southern Baptist convention, to be held on Wednesday after the first Lord's day, June 1846, at Richmond, Va.; and that these delegates be instructed to seek such alterations in the name of said convention, and in its constitution, as will permit all the Baptists at the north and the south as are opposed to the new tests which have been recently adopted by the present national boards for missions, to unite in general efforts for the extension of the Redeemer's kingdom. Respectfully submitted.

W. Carey Crane,  
chairman

**Resolved**, that the secretary of this convention be instructed to furnish a copy of the above preamble and resolutions to the "Alabama Baptist."

1905

## From the report on publications

... The Bible is *the* book. It is, however, a publication. The "Authorized Version" is good, but the Bible Union Translation of the New Testament and the American Revised Version of the Bible are better — better because they give us a clearer meaning of the Word.

These Versions of the Scriptures, therefore, are recommended above all others. Baptists want the truth, and they can afford to read and endorse any translation or version of God's Word that gives the truth. To do otherwise would be to acknowledge that our position is a doubtful one. The denomination that is afraid of a literal translation of the Scriptures would better vacate, or migrate.

In this report we deem it advisable to call special attention to hymn books. The influence of song is perhaps next to that of reading. The Church that sings error, or caters to "rag time" music is as far from right as the one that deals in mere sensational reading and preaching. We recommend, therefore, that our churches prayerfully select such song books as are in line with the soundest interpretation of the Scriptures...

Owing to the peculiar relation between the Baptist and the Convention, we feel that something more special ought to be said. The Baptist is not the *best* paper in the South, but is certainly as good as the average Baptist in Mississippi, and will become better as we become better. It loves us, and we ought to love it; it seeks to help us, and we ought to help it. Our paper needs our help, sympathy and prayers.

## From the Minutes Of 1887

"Upon motion of T. C. Teasdale, it was

"Resolved, That a committee of five be now appointed to take into consideration the subject of memorializing the Mississippi Legislature, next winter, to prevent the desecration of the Lord's day by running freight trains through the State on Sundays."



### Famous Firsts

1984 — First woman elected as officer of the Convention — Mrs. Charles Tyler of Collins was elected second vice-president of Mississippi Baptist Convention.

## "MISSISSIPPI'S LARGEST FAMILY"

### *The Baptist Children's Village*



Paul Nunnery

Gladly joins in  
The celebration with  
praise to God  
For  
Our Christian Heritage  
And  
Calls attention to



Paul Nunnery and  
Board Chairman Doyle Cummings

- ★ 150 years of ministries to hurting humanity by Mississippi Baptists
- ★ 88 years of continuous service to thousands of dependent children by The Village
- ★ 25 years of unparalleled growth under the gifted supervision of PAUL N. NUNNERY as Executive Director.

As a part of this celebration the trustees, staff and children will honor our Executive Director and his wife with a reception on The India Nunnery Campus on Flag Chapel Road Sunday afternoon, November 10, 1985 between the hours of 3:00 and 5:30 p.m. You are invited.

### *The Baptist Children's Village*

P. O. Box 11308  
Jackson, Mississippi 39213

Accredited by  
National Association of Homes for Children  
Licensed by the State of Mississippi

1879

# Yellow Fever strikes gulf coast!

Scarcely had we reached our homes from the Convention at Summit, before rumors of yellow fever at New Orleans and other points became rife throughout the country, and within a few weeks the most destructive epidemic this country had ever known was spreading with unparalleled rapidity throughout our borders. Death, desolation and ruin followed the track of the pestilence. Thousands of our people fled, panic stricken, from their homes, and sought places of refuge, but alas! many of them had

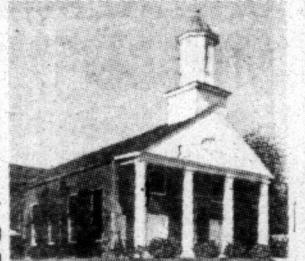


## Famous Firsts

**1885** — The question of reorganization was before the Convention. The principal feature of the organization was the establishment of a Convention Board in Jackson with supervision of all phases of the Convention's work. The Board of 15 members would choose an executive secretary who would be its chief executive. The Convention approved the proposal. The newly elected Convention Board chose J. B. Gambrell as executive secretary, a work he combined with that of editor of the *Baptist Record*.

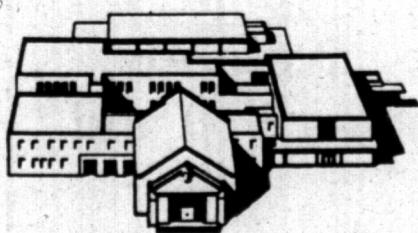
### Woodville Baptist Church Woodville, MS

**Ben Carlisle, pastor**  
**Mississippi's Oldest Church Building —**  
**Erected in 1809**



This church was instrumental in the founding of three associations of Baptist churches, began the first Ladies' Mission Outreach program in the state, has licensed and ordained numerous men to the Gospel Ministry and has remained faithful in the midst of peril and adversity to proclaim the message of the risen Christ. In Wise's book, "Footsteps of the Flock," it states that Woodville was the mother church for Louisiana Baptists. Only eternity will reveal the influence this old church has wielded throughout the course of her history.

### THE HARRISBURG BAPTIST CHURCH JOINS OTHER MISSISSIPPI BAPTIST CHURCHES IN CELEBRATING 150 YEARS OF SERVICE AND DEDICATION TO OUR LORD.



**Ministerial Staff**  
**Dr. Larry W. Fields,**  
**Pastor**  
**Rev. Mackie McCollister**  
**Rev. Lester Mason**  
**Rev. David Smith**  
**Mrs. Sue McAllister**  
**Mrs. Beth Martin**  
**Mr. Cecil Conner,**  
**Business Administrator**

Harrisburg Baptist Church was founded on September 18, 1933 with twenty-two charter members. Since that time the church has grown to 2,660 members, with land and facilities valued at \$4,000,000 and annual receipts last year of \$1,108,205. We are thankful that we are a part of the Mississippi Baptist Convention.

1800 West Main St.

Tupelo, Mississippi

already caught the contagion, and carrying it with them, scattered disease and death whithersoever they went.

Fifteen thousand graves marked the ravages of the plague, and nearly ten thousand of those graves are within the territory of this Convention. Many of our brethren-and-sisters fell victims to the scourge, and among them three honored members of the State Mission Board. One of these was Brother A. F. Moore, of Holly Springs. He was a young man, of brilliant intellect and fine culture, but best of all his heart had been given to Christ and all his splendid gifts consecrated to the advancement of his cause.

The other brethren whose death we mourn were Dr. N. W. Wilson, pastor of the Coleseum Place Baptist Church of New Orleans, and Elder H. T. Hadick, pastor of the Church with which the Convention is now in session. Both these noble pastors fell at what they believed to be the post of duty, while engaged in the Christly work of ministering to their suffering and dying congregations, and to their distressed fellow-citizens.

Why our gracious Heavenly Father took these two noble brethren from us — the one in the meridian of his splendid Christian manhood, and the other, in the beginning of what promised to be a most useful ministry, is a problem too profound and mysterious for

us to solve. What he does now, and why he does it we know not, but we shall know sometime. This much we do know, that our "God is too wise to err, and too good to be unkind."

The fever prevailed at nine of our mission stations, and where six of our missionaries were employed. We are grateful to God that none of these brethren were taken from us.

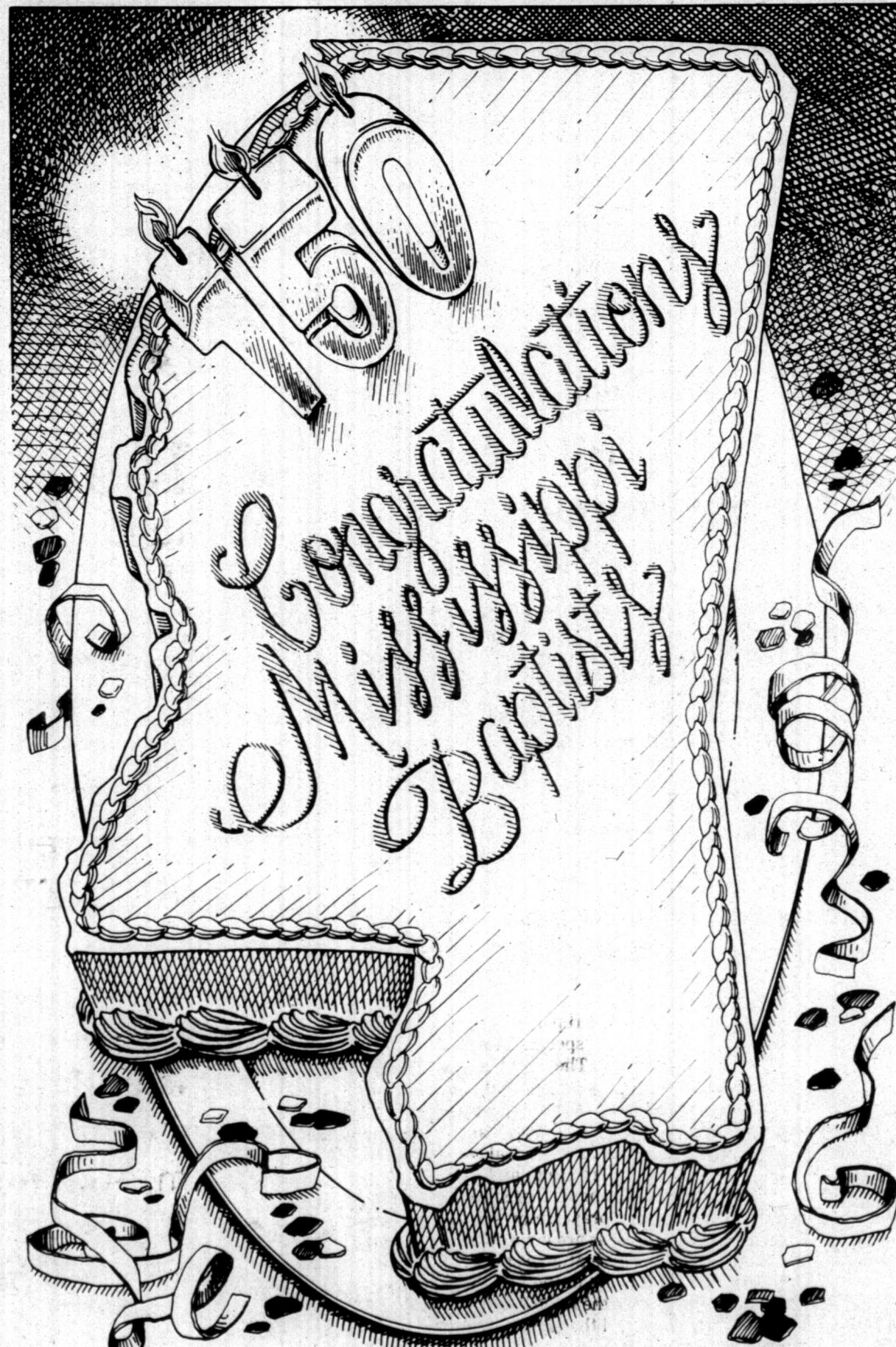
In consequence of the epidemic the Board did but little, either in the way of missionary work or of collecting funds, for the first six months of the year, that is from July to January.

## From the Minutes Of 1898

On motion of J. H. Whitfield it was

**Resolved**, 1st, That we, representing 100,000 white Baptists, heartily join the Southern Baptist Convention in requesting the President of the United States and all others who may take part in adjusting the political affairs in the Island of Cuba and other parts of the world that in said adjustment they use every proper means to secure equal religious rights to every inhabitant thereof.

**Resolved**, 2nd, That our Recording Secretary be hereby instructed to forward at the earliest practical moment a copy of this Resolution to the President.



In 1836, Mississippi Southern Baptists first met to bring the Light of the World to Mississippi.

Congratulations, Mississippi Baptists!  
May your light always shine brightly.

 **Home Mission Board**  
"We're Missions USA"  
William G. Tanner, President

1876

## Unvarnished gavel was symbol

### Eld. Hackett's Speech On Presentation Of Memorial Gavel Bro. President:

With your permission I will call the attention of this body to a passage in the early history of the Baptists of Mississippi, and offer you a memorial of the times.

Last winter, I, in company with Elder S. Buffkin, Bro. C. C. Nauck and others, stood, with head uncovered, by the grave of Richard Curtis, Jr., the first Baptist preacher that ever proclaimed the glorious gospel of the beloved God in the unbroken forests of Mississippi.

This man, in 1780, along with other members of his family, in order to escape the cruelties of the tories of South Carolina (they having seen service with Marion's parizan rangers) mounted their wives and little ones on pack horses and made their way up through North Carolina to the Holsten river in Tennessee. Here they cultivated a crop of corn, builded flat boats, and in the fall embarked for the Natchez country. After weeks of wearisome toil and no little fighting with hostile Indians, they reached the mouth of Coles creek, twenty miles above Natchez, on the Mississippi river. Here they landed, penetrated the wilderness a short distance and effected a settlement.

Bro. Curtis, though only a licensed preacher, was the spiritual teacher and leader of the little colony.

The Natchez County being at that time under the dominion of Spain and the Catholic religion being dominant, and as usual intolerant, Curtis soon became obnoxious, was arrested and thrown in prison in Fort Rosilee, the ruins of which are still visible on the bluff a little below the city of Natchez. After a while his release was effected by his promising not to preach publicly to congregations, accompanied with the threat that if he repeated the offence he should be banished to Mexico, there to toil in the silver mines for life. This good man kept his promise, not to preach publicly to congregations, but could not refrain from fireside preaching and holding prayer meetings from house to house. About that time an event occurred which brought down the wrath of the intolerant bigots upon the devoted heads of Bro. Curtis and his little flock.

A young couple desired to be united in wedlock — they were unwilling to employ the services either of the Priests or Spanish authorities. So they procured the necessary legal permit, and because of no one's willingness to run the risk of persecution by permitting the use of his house, they assembled with a party of mutual friends under the spreading branches of a friendly oak, and there by the light of pine torches, Richard Curtis celebrated, for the first time on Mississippi soil, the rites of matrimony in other than Papal forms. This, as stated,

provoked the wrath of the Spaniards, and a posse was at once sent out to arrest the offending Baptist preacher, but he providentially made his escape in company with a Mr. Hamberlin and Stephen De Also, whom he had baptized and who were also obnoxious to the authorities.

They evaded their pursuers, and secreted themselves near where Port Gibson now stands, to await results. It was soon found that they must leave the country, or they and the whole settlement would suffer.

The venom and vigilance of the Catholics were so great that no man was found who would undertake to convey the fugitives the necessary outfit for a long journey, until a lady, Mrs. Chloe Holt, full of faith and courage, undertook the hazardous task.

Suitably dressed and mounted, *a la* cavalier, with horses and provisions for her friends, she braved the dangers not only of the cruel Spaniards, but of the wilderness, delivered them to her friends, gave them her blessings, and sent them away. Mr. Curtis and his friends made their way back to South Carolina where they remained until the Natchez country had passed into the hands of the United States government, and the Spaniards driven out. In the meantime, Mr. Curtis was ordained to the full work of the ministry, and had become quite a preacher.

He now bent his steps towards his home in Mississippi. He reached a point late on Saturday night within ten miles of home, and in the morning fell in with many of his brethren on the way to church — the same church he had organized years before. That day he stood in the boarded pulpit of a rustic house of worship, (the first ever erected in Mississippi), and, in the full enjoyment of religious liberty, preached a pure gospel to the pioneer church of Baptists in the great Southwest.

This church was called Salem, and is the mother of us all.

This gavel which I hold in my hand was made of wood taken from the site of the first church, and near the place where the first baptisms were administered.

It is a memorial of this first church and of Elder Richard Curtis, her first pastor. In the name of Brethren S. Buffkin and C. C. Nauck, and on my own part, I now present this gavel through you to the Convention. The name inscribed thereon is Salem, which, by interpretation, means peace. Let the sound of this gavel always remind our brethren that the great characteristic of our religion is peace. You will observe that the gavel is not varnished. That is to signify that the pioneer Baptists it represents had no varnish on them.

Thursday, November 7, 1985



### Famous Firsts

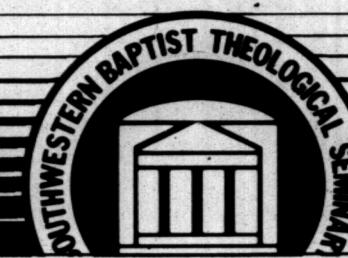
1886 — The first Sunbeam Band in Mississippi was organized at the First Baptist Church, Clinton.

1888 — The Lottie Moon Christmas offering for the support of Foreign Missions was begun by the Woman's Missionary Union.

1915 — The Children's Village, then the Mississippi Baptist Orphanage, was the scene of a dietary experiment that led to the discovery of the cause of pellagra.

### First Baptist Church, Hazlehurst,

organized 1870, is active in associational, state and Southern Baptist Convention ministries. The vision of the church continues to be to evangelize, missionize and disciple.



### Southwestern's Global Ministry . . .

. . . captures the major focus of the world's largest theological seminary.

The 45,000 plus former students serve in multiple Christian ministries on every continent of the world. Over 5,000 current students represent all fifty states, 35 foreign nations and a wide variety of denominations, having received their undergraduate degrees from over 500 colleges and universities.

They come to Southwestern Baptist Theological Seminary to study theology, religious education, church music and related disciplines. The main campus is located in Fort Worth, Texas, with off-campus centers in Houston, San Antonio and Oklahoma. The heart-beat of Southwestern is and always has been two-fold: missions and evangelism.

Southwestern Seminary is owned and operated by the Southern Baptist Convention.

### THE SUN NEVER SETS ON A "SOUTHWESTERNER"

For more information write or call the Public Affairs office or the Director of Admissions, Southwestern Baptist Theological Seminary, P. O. Box 22000, Fort Worth, Texas 76122, Phone: 817-923-1921.

### The Sunday School Board and Mississippi Baptists partners in

Bold Mission Thrust 1985-90

Touching Lives — Growing Churches

The Sunday School Board  
of the Southern Baptist Convention  
Nashville, Tennessee  
Lloyd Elder, President

# Faces And Places

by anne washburn mc williams

## Marilyn Hopkins

"My aspiration is to do what God has given me to do today, and to do it well." That sounds like Marilyn Hopkins, doesn't it? Level-headed and calm. Knowing what she wants to do and always doing it well. She told me that she tries to stay open to God's leading, to look at each opportunity as it comes and to see "if this is what he wants me to do."

Thus, following what she felt to be the Lord's direction, Marilyn came to Mississippi from Southwestern Seminary 12 years ago as state Acteens consultant. In the same way, she has now moved to Michigan to become that state's Woman's Missionary Union director. I, for one, am going to miss her friendly ways and her sense of fun.

She began work in the Southfield offices this week, 20 miles from downtown Detroit. As Michigan Baptists' only state WMU staffer, she will work with five volunteer age-level directors. (Dot Sample, president of Woman's Missionary Union, SBC, was formerly the volunteer Baptist Women's director.)

"They want emphasis on Acteens and Baptist Women," Marilyn explained to me. "I will be working again with Acteens, as I was when I first came to Mississippi." This of course will only be a part of her responsibilities there. (Later, in Mississippi, she worked, with Baptist Young Women and then with associational officers.)

The best advice she ever received, she confessed, came from her boss, Marjean Patterson, Mississippi WMU director: "If you don't know the answer, say so. Be honest. Say 'Let's learn together, and find the exact answer.'"

In Michigan, she will also be an appointed Home Mission Board missionary with an assignment in Christian social ministries. She will work with black women in promoting an interracial women's retreat and provide assistance among the black churches in providing missions education and interfaith witness.

Her apartment is northwest of Detroit, at 24817 Verdant Circle, Farmington Hills, Mich. 38018. Already she's prepared for the snow, having bought a new Buick with front-wheel drive.

"You have to explain Southern Baptists more in Michigan than you do here," she pointed out. "Everywhere I go, I have a chance to explain where I work and why I am moving to Michigan—at the automobile place and the gas station, to the apartment owner, at the grocery store." So already she sees that her move has opened up lots of opportunities for witnessing.

Marilyn was born in Los Angeles, Calif., to E. M. Hopkins and Ofa Bass Hopkins, and at age six moved with them to Albuquerque, New Mexico. Her mother, a native of Mississippi, was a GA leader at Crestview Baptist Church, Albuquerque. Even before she was old enough to enroll as a GA, Marilyn went to the GA meetings with her mother. From then until now she has been interested in missions. Her twin sister, Carolyn, must have gone along with her to GA, too, for now she is state Acteens consultant in North Carolina. Her younger sister, Mrs. Frank Mathews, is a pastor's wife in Bryan, Tex. Also she is a school teacher and the mother of Marilyn's niece and nephew.

She is a graduate of Dallas Baptist College and Southwestern Seminary. One of her first jobs was with the Brotherhood Department of the New Mexico Baptist Convention. "That was my first real taste of what it is like to be on a state convention staff." New Mexico then was a 'pioneer' area, as Michigan is now a 'pioneer' area. Consequently, she is familiar with the challenge of the work that faces her. As there were many Spanish-speaking people in New Mexico, there are many races and nationalities in Michigan.

"My most embarrassing moment came when I was chairman of the Lord's Supper Committee at Morrison Heights Church," she confided.

"One summer Sunday morning service we prepared for 200—and 350 came." A lot of people in the back did not get to participate. "We didn't have enough faith that the attendance would be that high in the summer."

At Morrison Heights she was Acteens leader, and helped to organize the Baptist Young Women. While a member at First, Clinton, she worked with Acteens.

She shared a house, in recent years, with Fran Pickett near Garaywa in Clinton, and was having a new house built for herself when she accepted this new job.

For fun times, Marilyn shares with me the love of biking and reading Agatha Christie. She can outdo me on the bicycle, though I could not ride 30 miles, even on flat land. House plants are another hobby of hers.

"People in Mississippi," she declared, "are very responsive, helpful, and cordial. Mississippi Baptists—especially the Acteens—take missions seriously. I have watched a lot of Acteens grow. One I knew well is now a journeyman in Korea."

"Proverbs 3:5-6 means a lot to me," she said. "Trust in the Lord with all thine heart and lean not unto thine own understanding. I have to trust him for my support today and trust him to direct my paths every day."



Marilyn Hopkins

## Envelope service moves to Nashville

NASHVILLE — The Baptist Book Store Envelope Service, which provides offering envelopes to thousands of Southern Baptist churches, is moving from Chester, W. Va., to Nashville, Tenn.

According to Mark King, supervisor of direct sales in the Southern Baptist Sunday School Board's book store division, all envelope service operations will be located in Nashville by Jan. 1, 1986.

Effective immediately, churches may contact the service by calling, toll free, 1-800-874-6319. Tennessee customers should call 1-800-824-0171. Correspondence may be addressed to Baptist Book Store Envelope Service, MSN 155, 127 Ninth Avenue, N., Nashville, Tenn. 37234.

## Polly Morrow "graduates" from children's work at Van Winkle

Polly Morrow, preschool director at Van Winkle Church, Jackson, for 12 years, retired recently. The little



Morrow

children were getting upset after hearing that she was leaving, and asked, "Aren't you ever coming back?" Thus one of the teachers hit on the idea that "Mrs. Morrow is graduating," for the youngsters were familiar with kindergarten graduation. She left then to the tune of "Happy Graduation" sung by little children.

While at Van Winkle, Mrs. Morrow also directed the Van Winkle senior adult ministry. In this, she led senior adult trips to Hawaii and the Bahamas, and numerous bus trips. Also she organized and conducted a country band which in four years presented over 70 performances in churches, clubs, and nursing homes. "This is a real ministry," Mrs. Morrow said, "which we call a 'laugh ministry.' She added, "I love people and work at keeping my sunny side up."

Before going to Van Winkle, she was kindergarten director-teacher at Woodland Hills for two years, following the death of her husband in 1971.

Polly Morrow was reared and educated in Louisville, Ky. When she moved to Jackson in 1945 with her husband and two small children, she took over the work of the Nursery Department of First Baptist Church, Jackson.

She has worked with Mississippi, Alabama, and Louisiana conventions as a special preschool and nursery worker, and served in First Baptist churches of Birmingham and Shreveport. An approved worker of the Baptist Sunday School Board, she has led conferences all over the United States. Too, she has served numerous times on the faculty at Ridgecrest and Glorieta, at Kittiwake

and Gulfshore, and other state assemblies.

In Vicksburg, she organized and directed the first kindergarten at Bowmar Avenue Church and directed the preschool activities. At First Baptist, Vicksburg, she worked in the Nursery and substituted in the kindergarten.

Besides her other activities, Mrs. Morrow is a writer. She has written curriculum for preschoolers, and numerous articles, lesson plans, etc. for periodicals. Now that she is retired, she is planning to write a book about preschoolers. "I have had some things in my head and heart for years," she says. "I have a resource

file of some 'jewels' that I have heard. It promises to be hilarious."

This fall she has been busy leading conferences and has spent some time with her son and daughter and four granddaughters.

"I rejoice in the progress of my kindergartners and thank God when I see them accept Christ, the Jesus I told them about," she says. "Now I rejoice also in reaching this wonderful plateau of retirement and trust the future to God, who has directed my life thus far. Anything I have accomplished — to God be the glory. I think Browning was right . . . The best is yet to be."

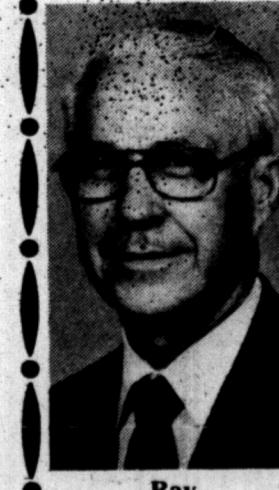
What do you say about  
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in Giving



Whatever greatness Southern Baptists now possess is primarily the result of our zeal for Christian missions and our willingness to cooperate in the missionary effort. Future effectiveness will depend on this continued willingness to give. We must match our boldness of vision with an equal boldness of commitment. I see Planned Growth in Giving as a spiritual movement, involving a spiritual vision and depending on very personal commitment.

Cecil A. Ray

Cecil Ray, National Director,  
Planned Growth in Giving



Ray

## Mississippi Baptist activities

Nov. 11-13 Mississippi Baptist Convention  
Nov. 12 Video Awareness Breakfast; FBC, Jackson; 7:30 a.m. (DBS)

# Just for the Record



Fredonia Church, Union County, held a recognition service for its RAs, GAs, and Acteens. The theme was "By Love Compelled."



Byram Church, Jackson, recently held a recognition service for its GAs completing Mission Adventures. The girls are (left to right), top row, Cassandra Jackson, Lisa Stevenson, Michelle Carpenter, Jennifer Smith, Lisa Harrison, and Hope Jackson. Bottom row, Lisa Carlile, Kristy Kitchens, Shannon Kitchens, and Kelly Kitchens. Ken Harrison is pastor.

## Devotional

### Are we real?

By Margaret Gipson

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:27).

He hath shewed thee, o man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. (Micah 6:8).

Are we real? You say, "Sure I'm real. I saw myself in the mirror this morning. I know I'm real." But are we "real" in the sense God created and saved us to be? What does the Lord require of his children? The above scriptures tell us very plainly. Sound easy?

Are we "real" in our daily walk? Can the world tell that we are different? Oh yes, I attend all that goes on at my church. I serve on several committees, I teach a Sunday School class, I keep so very busy.

Have you had time to visit your new neighbor (or old neighbor)? Have you checked on that senior adult on your street who lives alone and has no transportation? Do you make that hospital visit? Call or visit your absentees this week? I was told of a person who was trying to enlist this lady into her church. The lady called her one day and asked if she would take her to the grocery store. She said, "No, I'm sorry, but we are having revival at my church and I can't miss." Is our concern real?

Is our commitment real? Real commitment is costly. It costs in time, spent in prayer, meditation, and study. It costs in selflessness. It costs in my relationship to others. Our commitment will make a lasting impression on the world by the way we walk and talk. How do you measure up? Are you real in your commitment?

Is our love real? Does the real love of Jesus flow through us? If so, we will love our neighbors as ourselves. We will even love our enemies. Jesus did. His love touched the lives of people from all walks of life, the lovely and the unlovely. In his kind of love "real" in our lives?

This is what God expects of his children. Let's not disappoint him.

True religion is to know

The love that Christ imparts

True religion is to show

This love to burdened hearts.

—Daily Bread

Margaret Gipson is secretary, Union Baptist Church, Picayune.

Leake County: Associational youth rally; Nov. 9; 7 p.m.; Rocky Point Church, Barnes Community; David Wilkinson, pastor.

Sand Hill Church, Route 4, Richton, will be celebrating the 113th anniversary of its founding on Sunday, Nov. 10. The speaker at 11 a.m. will be Hugh Arnold. Lunch will be at 12 noon in fellowship hall. Eddie Mallonee is pastor.

## New Orleans alumni to meet

NEW ORLEANS — Mississippi alumni of New Orleans Seminary will hold their annual meeting at noon Tuesday, Nov. 12, in Ramada Inn Coliseum in Jackson.

Joe H. Cothen, vice president for academic affairs at the seminary, will speak during the luncheon meeting. The gathering will be during the annual state convention.

To make reservations or for more information, call state alumni president Donald O'Quinn at 601-647-5558.

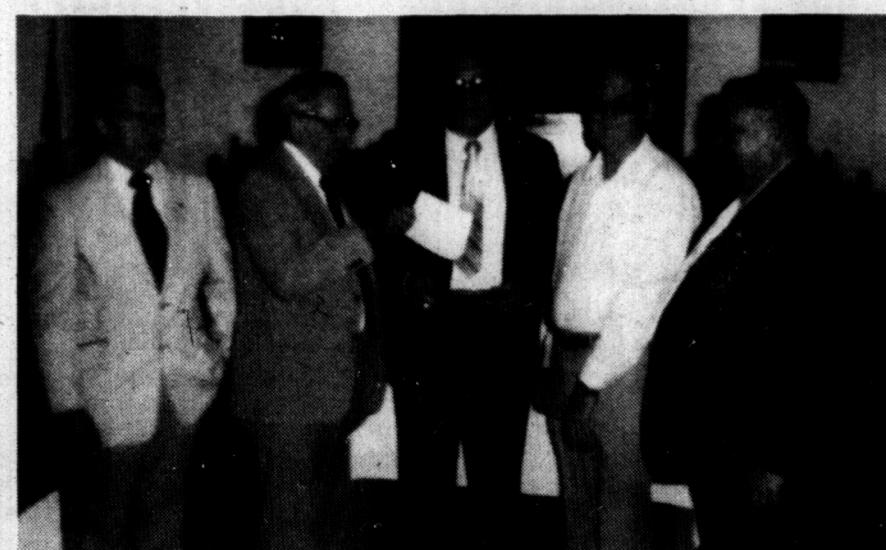
## Short Creek will dedicate building

Short Creek Church, J. P. Coleman State Park Road, Iuka, on Nov. 10, will conduct a dedication day service to dedicate the entire building to the Lord.

"Short Creek first began five years ago, meeting in neighborhood homes and began to branch out when services were conducted in a large tent. The congregation withstood winter very bravely in the tent-type sanctuary," reports G. D. Jones, pastor.

Services will begin with Sunday School at 9:45 a.m., and morning worship at 11, followed by dinner on the grounds.

The dedication service itself will begin at 2 p.m., and continue until 3:30 p.m. Open House will be observed until 5 p.m. There will be no evening services.



Riverhill Church, Itawamba, which has been in two building programs since beginning in 1979, held a note burning recently. Pictured, left to right, Milburn Rodgers, building committee; Kenneth Gillentine, building committee; S. E. O'Brian, pastor; Bill Miller, chairman of building committee; and J. Brown, building committee.



Receiving attendance pins Sept. 29 at Oakland Church, Oakland, are pictured, left to right, Mrs. Mahaley Hames — two years, Mrs. Bernice Jones — four years, Mark, Michelle, and Mrs. Bell Caulder — six years, Mrs. Evelyn Stovall — 26 years, and J. D. Stovall — 27 years. B. C. Sellers is pastor.

## Carey breakfast to be Nov. 12

The William Carey College Alumni Association will serve a complimentary breakfast to Carey Alumni during the Mississippi Baptist Convention.

The breakfast will be held at 7:45

a.m. on Tuesday, Nov. 12, in the small dining room of First Church, Jackson.

For more information, contact Donna Wheeler, president's secretary, at 582-5051, extension 270.

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Van Winkle Baptist Church

Jackson, MS

November 11, 1985

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Colonial Heights  
Jackson, MS



**Ron Herrod**  
Pastor, FBC  
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**Donnie Guy**  
Pastor, Van Winkle  
Jackson, MS

### Featured singers

**Jasper Butler, Shreveport, LA**

**Mrs. Marian Lee, Hattiesburg, MS**

Pastors, staff members, and lay people all across the state are invited.

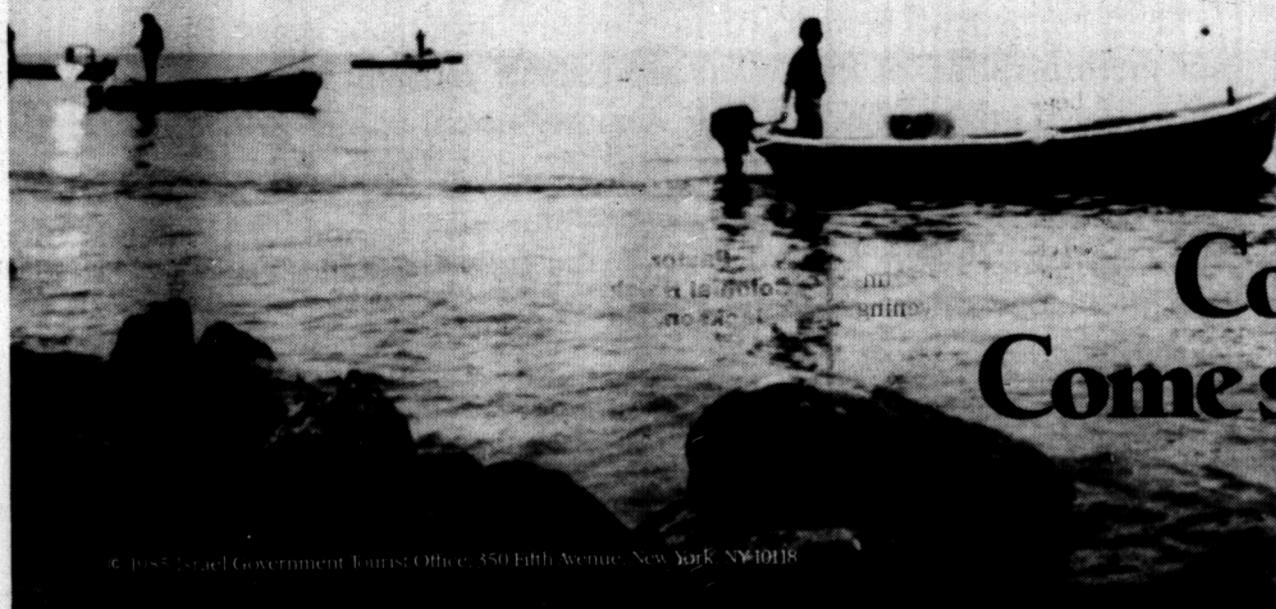
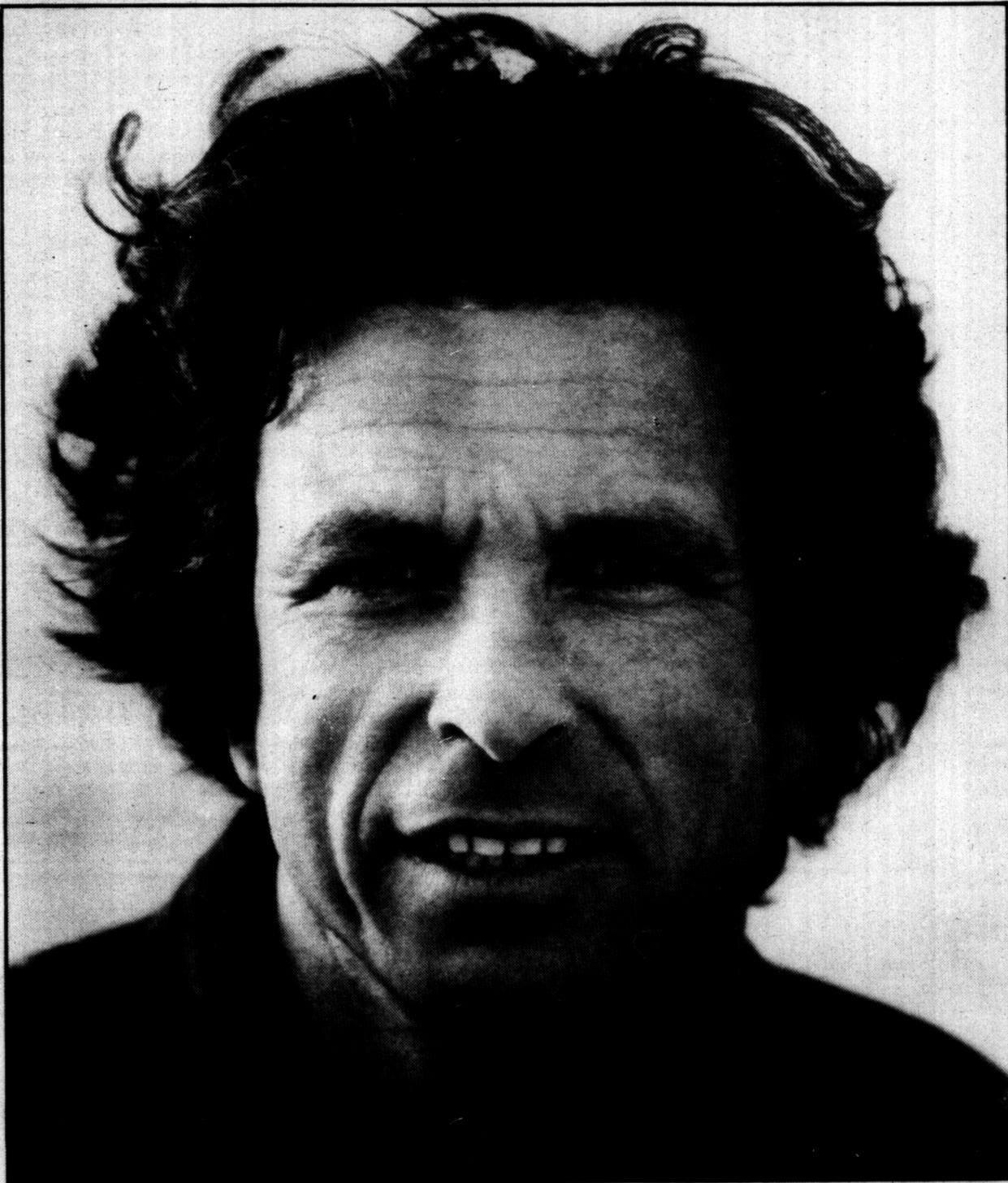
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"And later, strolling along the Sea of Galilee, where they met me. I was working on my fishing boat at the time.

"When I saw them off at the airport, they said that coming to Israel had strengthened them spiritually—and much of it was the people they met.

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## Names in the News



Mike Russell was ordained, Sept. 15, to the gospel ministry by Arkadelphia Church, Bailey. Participants in the service included James Walker, and Carless Evans, former pastors of Arkadelphia; Jim Phillips, pastor of Mt. Olive; Leon Young, director of missions, Lauderdale Association; and John Vaughn, pastor of Arkadelphia. Russell was ordained at the request of First Church, Lauderdale, where he is serving as pastor. He is enrolled in New Orleans Seminary. Pictured (left to right) are James Walker (holding Bible), John Vaughn, Mike Russell, Carless Evans, Jim Phillips, and Leon Young.

Peter Grantham of Laurel, celebrated his 100th birthday on Sunday, October 13. He was honored by his home church, Second Avenue, with Peter Grantham Day. The highlight of the day was a birthday party for Mr. Pete, which was hosted by the church, and was held in the fellowship hall. Approximately 300 of his friends came by to greet him and wish him a Happy Birthday.

Grantham came to Laurel in 1927 and united with Second Avenue Church shortly thereafter. He is a deacon in the church and is still very active. He has served in various capacities, including Sunday School teacher and superintendent, also choir director.

He and his wife, Mrs. Eva Mae Grantham, reside at 10 Woodlawn Drive in Laurel. They had three sons, two of whom are still living — Melvin Grantham of Newton and Joe Grantham of Tucker's Crossing. They have four grandchildren and seven great-grandchildren.



Jim Watson, minister of music at Temple, Hattiesburg, has resigned to accept a similar position with Germantown Church, Germantown, Tenn. Watson has served at Watson Temple for five years. He has been active in the Mississippi Singing Churchmen and currently serves as President-elect of the Mississippi Church Music Conference.

### Homecomings

**Horseshoe (Holmes):** Nov. 10, homecoming; Larry Kilgore, former pastor, speaker; Sunday School, 10 a.m.; preaching, 11 a.m.; dinner on the grounds; afternoon singing, featuring The Steens Quartet, Lexington; Don Riley, pastor.

**Westside (Calhoun):** homecoming, Nov. 10; Sunday School, 10 a.m. worship and memorial services, 11 a.m.; Phillip Caples, pastor, preaching; lunch in fellowship hall; afternoon activities include a singing with a local group entertaining; no evening service.



Jerry Read received his license to preach the gospel, Sept. 22, from Blackwater Church of Kemper Association. On the right is his pastor, Tommy Kelly, making the presentation.

Mrs. Zelma Conerly, who was recently honored as "Teacher of the Year" in the state of Mississippi, is a member of the Harrisburg Baptist Church, Tupelo.



First, Calhoun City, ordained Louis Aubry Martin to the gospel ministry Sunday night, Oct. 20. Martin, the son of Mr. and Mrs. L. A. Martin, has recently assumed the pastorate of Mt. Pisgah Church, Enid. He married to the former Sandra Galbreath, daughter of Mr. and Mrs. Scott Galbreath of Natchez, and they have three children, Jessica, Jarrett, and Melissa.

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Birdie Lee Hubbard, a member of Temple Church, Hattiesburg, has now completed 20 years of perfect attendance in Sunday School. Miss Hubbard was presented her twenty year pin Sunday, October 27, by minister of education, Ken Hopkins.

**Central Church, Tishomingo County,** recently honored its pastor, Ralph Culp, with a surprise Pastor Appreciation Day honoring his birthday. Special music was presented by the youth choir and the morning message was preached by Thomas Ozbirn. Cards were presented to the pastor by the GAs and children's Sunday school classes. A monetary gift was given by the church. Culp has been pastor of Central Church for 3½ years.

Woodland Church honored its pastor and his wife, Mr. and Mrs. Dan Holland, with a surprise 25th wedding anniversary on Oct. 13. The church gave them a silver tray. Their daughter, Kim, helped with the surprise.

The Royal Ambassadors of Woodland Church, Woodland, attended the Tri State Camporee in Memphis, Oct. 11 and 12. Attending were John Dendy, RA counselor; Dan Holland, Billy Conner, Marc Houser, and Jamey Ward.

## Staff Changes

Vann Windom has been called as pastor of Highland Church, Crystal Springs. He moved there Oct. 1, from Mission Hill Church, Lincoln Association. He is married to the former Denise Tyson of Jackson and they have three children, Bethany, Vance III, and Tyson.

David Grumbach has been called as interim pastor at Second Church, Calhoun City. He is also currently working as youth pastor at First Church, Collinsville. Grumbach will be a senior at Clarke College.

**Central Church, Tishomingo County,** has called Mrs. Martha Woody as youth activities director and Mrs. Lili Culp as children's activities director. Ralph Culp is pastor.

Larry M. Harvey was called as pastor of West Church, West, on Sept. 29. He was ordained to the gospel

ministry, Oct. 27, at First Baptist, Kosciusko. Ronnie Sullivan gave the ordination prayer, and the message was given by L. Edward Gandy, pastor, First Church, Kosciusko. Harvey and his wife, Barbara, have two children, Shonna and Erin.

### Off the Record

"Are you really content to spend your life walking around begging?" an elderly lady asked a bum. He replied, "No, lady, many's the time I wished I had an auto."

Eddie Mellonee has accepted the pastorate of Sand Hill Church, Greene Association. He is attending New Orleans Seminary.

First Church, Lucedale, has called Doug Broome as minister of music and assistant to the pastor, John L. Walker.

Paul Reed has been called as minister of music of the Bissell Church, Lee County. He had been serving the Birmingham Ridge Church as minister of music.

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Our Annuity Board of the SBC has rendered great service in providing progressively improved retirement programs. When I came out of the seminary my first two churches, Lyon Baptist Church and Jonestown Baptist Church, participated in the old Plan "A." South Side Baptist Church in Meridian continued in this plan.

First Baptist Church of Crystal Springs participated in this plan also, but later this church participated in Plan "B" in addition to Plan "A." The contributions of Plan "B" were designated for retirement housing.

These plans have helped so much in our retirement years. But they have not met nearly all of the financial needs of retirement.

I rejoiced greatly that our SBC Annuity Board is now providing the new expanded Church Annuity Plan. I would strongly urge every SBC church in Mississippi, along with the pastors and other church employees, to enter into this new Church Annuity Plan to the fullest extent possible. This plan will provide well for the retirement years.

Rev. Estus Mason  
Crystal Springs, MS



**Southern Baptist Annuity Board**

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Mr. D. M. Yelverton  
Mr. & Mrs. C. J. Kees  
Mr. & Mrs. G. G. McAlpin  
Curtis Young  
Mr. & Mrs. Sidney B. Thornton

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Miss Jessie Threlfall  
Mrs. Iva Aiken  
Mrs. Charles Whittington  
Mr. & Mrs. Cecil Boland  
Mrs. G. F. McCormick  
Mrs. Vernon (Iva) Aiken  
Mr. & Mrs. Billy Brunson  
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# Baptist Record

- Bible Book: God's judgment . . .
- Life and Work: Needing leadership
- Uniform: Keeping life's priorities straight

## God's judgment against the nations

By J. Gerald Harris  
Ezekiel 26:2-3; 28:1-7, 24-26

The text for this lesson clearly illustrates the truth that those who oppose God's purposes will be punished. These verses also portray the fact that God's people will ultimately be victorious. The prophetic aspects of this lesson, however, are most compelling.

I. The Prophecy That is Proclaimed (26:2-3)—Ezekiel is now directing his prophecies to the Gentile nations which surround Israel. In our text a word of judgment is leveled against the powerful and influential Phoenician city of Tyre. Even as Babylon was known as the Master of the Land, Tyre, located on the Mediterranean Sea, was known as the mistress of the Sea.

Ezekiel noted that Tyre had rejoiced in the fall of Jerusalem. Therefore, Ezekiel prophesied that this Gentile city would be destroyed. He predicted

that many nations would rise up against Tyre and declared "... they shall destroy the walls . . . break down the towers . . . scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets . . . they shall lay thy stones and thy timber and thy dust in the midst of the water . . . and thou shalt be no more . . ." (26:4-5, 12, 21).

It was not long until Nebuchadnezzar, the king of Babylon, invaded Phoenicia and came to Tyre. His great war engines besieged the mainland city for 13 years and finally destroyed it. The towers were broken, the walls were breached, and most of the populace slain by the sword. Those who escaped the ravages of battle fled to an island a half mile from the coast and became a part of the new Tyre.

Only part of the prophecy was fulfilled at the hands of Nebuchadnezzar,

but a silhouette of the ruins revealed remnants of towers and portions of walls and heaps of rubble.

Ezekiel lived and died. Other prophets came and departed. The centuries rolled by one after another. The timbers, the rocks, and the rubble of Tyre remained. No one had scraped "her dust from her."

However, in 332 B.C., Alexander the Great marched in military might through the land. The new Tyre, out of the rock island, stood like a fortress to challenge the military prowess of Alexander. In an ingenious military move Alexander took the rubble from the old city of Tyre, scraped the city clean "like the top of a rock," and used the old timbers and ruins to build a causeway to the island city. This made Alexander's military campaign complete.

The prophet said, "It will be built no

more." Today the small city of Tyre is on the island, but the old Tyre is now a desolation. Over 2½ milleniums have passed and old Tyre is literally "like the top of a rock" used by fishermen "for the spreading of nets." This is an incredible authentication of the supernatural inspiration of the Scriptures!

II. The Personality That is Portrayed (28:1-7)—In this passage we are able to look beyond the local prince of Tyre and see another personality. In fact, the language used in this chapter to describe the prince of Tyre is used elsewhere in the Bible to describe Satan (see Isaiah 14, Jude 6, and II Peter 2:4).

Notice that this personality is portrayed as "full of wisdom, and perfect in beauty . . . the anointed cherub" (28:12, 14). Satan is not just a power or an influence, but a personality who directs the malignant evil that pervades our planet. Someone has rightly said, "Satan is to be dreaded as a

lion; more to be dreaded as a serpent; and most to be dreaded as an angel."

There is also much to be said of this prophecy as portraying the Antichrist who shall manifest himself during the period of tribulation upon this earth. (Compare Daniel 9:36 and II Thessalonians 2:4.) It appears that the ruler of Tyre foreshadows the coming Antichrist.

III. The Peace That is Promised (28:24-26)—This passage states that because Sidon was "a pricking brier unto the house of Israel" she will be judged. Any nation that sins against the Jews will not escape God's judgment.

These verses also assure the house of Israel that they will be restored to their land in peace. This peace has not come yet, but will be a reality in the millennial reign of Christ. National and personal peace will be the fruit of Messiah's reign on the earth.

J. Gerald Harris is pastor of Colonial Heights Church, Jackson.

## Needing leadership

By David W. Spencer  
Judges 2:7, 10-11, 16-19, 21:25

One of the ways we have come to understand how much God cares for us is the realization that he always provides leadership for his people. The book of Judges presents the history of Israel following the exodus from Egypt and the conquest of the land.

God's leadership had always been evident in the cloud, the pillar of fire, and in the lives of Moses and Joshua. The forty years of wilderness wanderings and the hard years of fighting for the land of Canaan would have been unbearable without good leadership. But now the exodus and the conquest were over. Moses was dead and Joshua soon joined him. It was a new era for Israel. At last they could get on with the task of settling the land of

promise.

### I. The passing of a generation (2:7, 10)

Many of the people who were now settling down in Canaan could remember the hard lessons they had learned in the exodus and in the conquest. They had seen the consequences of disobedience. They remembered how their fathers had died in the wilderness because they would not listen to the leaders God had given them. They had first hand witnesses of the mighty work of God. They had followed great men of God like Moses and Joshua.

Gradually this generation died out and with them died the knowledge of God's might and power. Apparently this generation had not properly instilled into their children the im-

portance of a right relationship with God. This is a primary responsibility of parents and yet so many parents must assume that religion can be passed on genetically! God is the God who is ever relevant to each new generation. This is one reason he is often referred to as "the God of Abraham, Isaac, and Jacob." If you are a parent, then you have a heavy responsibility to lead your children into a personal relationship with God.

A second observation about the passing of religion from generation to generation is that no matter how closely one generation has followed God's leadership, that momentum will not keep the following generation moving along forever. It wasn't long until the new generation of Israelites was in trouble.

### II. The abandonment of God's Leadership (2:11)

Beginning in verse 11 we have the dismal picture of a new generation

who sought new gods. It often seems that there is an unwritten law somewhere that says younger generations must always reject the beliefs of the previous generation.

The younger Israelites thought that their theology needed to be updated to include the gods of their pagan neighbors. There was probably not a conscious decision to totally reject God but only to worship other gods as well. This never works, God will not let us make him just one more of our gods.

### III. The cycle of disobedience (2:16-19)

The book of Judges reads like a broken record: the people reject God, God judges by allowing foreign enemies to punish the people, the people beg God for deliverance, God sends a "judge" or military leader to save the nation or tribe, the judge dies, and the people reject God again! This cycle speaks of the deep entren-

chment of evil in people's hearts but also speaks of the long suffering mercy of God who loves and delivers his people.

For each new crisis God raised up a new judge to lead His people. The key to the judge's success is found in verse 18, "The Lord was with the judge." Here we learn that God will always provide leaders for those who ask for them.

### IV. The epilog (2:25)

The book of Judges concludes on a somber note. When everyone does "what is right in his own eyes," then the nation is in trouble. Israel needed strong, godly leadership. Every new generation continues to have this same need. One of the attractive qualities of the Christian life is the indwelling presence of Christ who provides the necessary leadership for people of every generation.

Spencer is pastor, First, Long Beach.

## Keeping life's priorities straight

By Anthony S. Kay  
I Timothy 6:6-21

Almost everyone has said at one time or another, "I'll do it when I get around to it." This suggests that we have a system of priorities operative in our lives. On the basis of the passage of scripture in I Timothy 6, let us examine the place of valuables and values in our living.

Valuables — Paul urges the growing Christian to have a proper regard for material things. The question is this, "What is the appropriate attitude for the Christian to have about money and possessions?" It appears that Paul is anti-wealth at first blush, but this is not the case. He makes it clear that people should possess things and that things should not possess them. In the uncertain and thrilling day of the early church, Christians were to be content with the basic supply of food and clothing. Most people of our world today would feel wealthy if their basic needs were met.

The danger of material things is tied to the matter of priorities. The warning is sounded loud and clear, "the love of money is the root of all evil." Note, Paul says the love of money, not money. When individuals set their goal to make money for the sake of having money, they are at risk. They risk losing themselves in a pursuit to accumulate rather than the adventure of gathering to use.

A Texan owned a business with his partner. He, a Christian, invested much of his money in Christian education, missions, and other Christian causes. The great depression came and he and his partner lost all that they owned. His partner said to him as they were cleaning out their offices, "Don't you wish now that you had not given so much to Christian causes?" He replied, "No, indeed. I lost all that I had. If I had kept that, it would have been lost, too. The only thing that I haven't lost is that which I invested in Christian work." The love

of money can lead us to forfeit ourselves, whereas money itself may free us to do many good things for God.

Values — Paul charges Timothy to have a proper respect for valuables but to let spiritual values be his priority. In contrast to the rush to accumulate possessions, Paul challenges Timothy and all Christians, to aim at "righteousness, good lives, faith, love, steadfastness, gentleness" (v. 11).

Fred D. Gealy writes, "Here not only are righteousness, faith, and love regarded as specific virtues needing to be combined with patience and meekness, but they are understood in a Greek sense: righteousness is integrity or right behavior, faith is loyalty to received teaching, as is steadfastness" (The Interpreter's Bible, Vol. II, p. 452).

Timothy is reminded that he is under a vow of loyalty. When "Jesus

is Lord" of our lives, we are able to see things in proper perspective. The character of our lives is more than the substance of our living.

Verses 17-19 indicate that Paul was not anti-wealth. Rather, he was pro-Christian. The value of wealth was the opportunity it afforded Christians to participate in the sharing of the Gospel. As God has blessed us liberally, so we too must use our blessings generously in the doing of good deeds.

May we recognize that all we have and are comes from God. Let us pursue the goal of Christlike living as urged by Paul and share with others.

Because I have been given much, I too must give;  
Because of thy great bounty, Lord,  
each day I live,  
I shall divide my gifts from thee,  
with ev'ry brother  
that I see, Who has the need of help  
from me.

—Grace Noll Crowell  
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